



LAUREA
AMMATTIKORKEAKOULU
Yhdessä enemmän

The Role of Kylämaja Community Center and Let's Read Together Network in Enhancing Immigrant Women's Holistic Well-being

Gripshi, Rozarta and Petrova, Slavina



LAUREA
AMMATTIKORKEAKOULU
Yhdessä enemmän

University of Applied Sciences

The Role of Kylämaja Community Center and Let's Read Together Network in Enhancing Immigrant Women's Holistic Well-being

Rozarta Gripshi
Slavina Petrova
Degree Programme in Social Services
Bachelor's Thesis
May, 2016

Rozarta Gripshi
Slavina Petrova

The Role of Kylämaja Community Center and Let's Read Together Network in Enhancing Immigrant Women's Holistic Well-being

Year 2016

Pages

80

This research study was implemented during March 2016 in Kylämaja Community Center, a low-threshold meeting place for the residents of Matinkylä and Olari neighborhoods of Espoo. It was performed in cooperation with Let's Read Together Network, which supports immigrant women in integrating into Finnish society. The study was about the holistic well-being of the adult immigrant women, who were Kylämaja Community Center's clients and students in Let's Read Together class. There were five informants participating in three interviewing sessions conducted in Finnish and English language. As it was agreed with the working life partners, the interviews took place on Tuesdays during the second part of Let's Read Together class.

The purpose of the study was to acknowledge the role of the working life partners in enhancing immigrant women's holistic well-being. The focus was put on the personal experiences of this target group and the distinct phases the women were going through their lives in Finland. The objectives were reached through semi-structured interviews.

The research study was based on community work, immigration, holistic well-being and language and culture theories. Qualitative research methods were applied and the data was examined by using thematic analysis throughout the study. The informants recognized the supportive role of the working life partners in serving their holistic well-being. Apart from immigrant women's current necessity to learn Finnish, be part of a socially interactive environment and adapt better to the broader community, the professionally qualified women had different visions over their future in Finland. Some of the respondents were conscious about the need to search for additional associates in order to enhance their further holistic well-being in the new homeland.

Key words: community center, immigrant women, holistic well-being

Table of Contents

Introduction.....	2
1. Background of the thesis.....	3
1.1 Working life partners.....	3
1.1.1 Kylämaja Community Center.....	3
1.1.2 Let's Read Together Network.....	4
1.2 Target group.....	5
2. Theoretical framework.....	6
2.1 Definitions.....	6
2.2 Immigration.....	7
2.2.1 Immigrant women.....	8
2.2.2 Language and culture.....	8
2.3 Immigrant women's participation in community activities.....	9
2.3.1 Community based work.....	10
2.3.2 Mutual cooperation among women.....	10
2.4 Holistic well-being.....	11
3. Data Collection and Data Analysis.....	13
3.1 Qualitative Research.....	17
3.2 Qualitative Interviews.....	18
3.3 Semi-structured Interview.....	19
3.4 Formation of Interview Questions.....	19
3.5 Implementation of Interviews.....	20
4. Findings.....	21
4.1 Immigrant women's adaptation and language skills.....	21
4.2 Role of working life partners.....	22
4.3 Holistic well-being.....	23
5. Ethical Consideration/Validity and Reliability.....	23
6. Trustworthiness.....	26
7. Discussion.....	30
References.....	37
Tables.....	40
Appendices.....	41

Introduction

The topic of this thesis is focused on immigrant women in Finland and their holistic well-being. The idea of the thesis originates as a result of combining personal interests in the target group and professional practice experience gained by the thesis authors in Kylämaja Community Center during the spring of 2014. This research study holds on the following terms: community center, immigrant women and holistic well-being.

In Finland there are different community-based service providers and non-governmental stakeholders, which are working at grassroots level in order to help immigrants to adapt better to their new homeland. Committed to be a low-threshold meeting place for people of all ages and social backgrounds, living in Espoo's Matinkylä and Olari neighborhoods, Kylämaja Community Center opened its doors in October 2011. In the same time Let's Read Together Network started offering volunteer work in this community center. The Finnish Federation of University Women is in charge of the network, which provides Finnish language and culture classes, addressed to adult immigrant women. The cooperation between the community center and the network contributes to enhancing immigrant women's holistic well-being. Due to this fact they are chosen to be the working life partners supporting this thesis process.

This Bachelor's thesis' writers are obtaining a degree in the social service sector and aiming on working with immigrant women in future. For this reason, the research study is founded on gaining understanding upon the phenomenon of immigration, community work, holistic well-being and language and culture theories. Since the interviewees are only women, the study is oriented towards female's personal understandings of holistic well-being. The data is collected through qualitative research by utilizing semi-structured interviews with the clients. Thematic analysis is used through the research study.

The main research question to be answered in this study is: What is the role of Kylämaja Community Center and Let's Read Together Network in enhancing immigrant women's holistic well-being? From the findings appear that the working life partners' role in the immigrant women's holistic well-being varies depending on the profile of the immigrant women and the level of their Finnish language skills. Both of the working life partners aim at providing settings, activities, Finnish language and culture, as well as ethnic identity support for immigrant women. The necessity of the target group to participate in Kylämaja Community Center and Let's Read Together class is justified by their current occupation, the needs to learn Finnish language, receive help in everyday life issues, socialize and adapt to a broader community. Further findings reveal immigrant women's individual concepts of future growth.

1. Background of the thesis

There are two working life partners to cooperate with the authors of this thesis work. The focus of this paper is on the immigrant women, living in Matinkylä and Olari neighborhoods of Espoo. There is a class organized for them by Let's Read Together Network and in this thesis work it would be called Let's Read Together class. It occurs from 12:00 to 13:30 on Tuesdays and takes place in Kylämaja Community Center since 2011. During the spring semester of 2016 there are 45 registered students, coming from 24 different countries and 10 teachers. Between 15 and 30 immigrant women are appearing every time during Let's Read Together class. All of the volunteers are Finnish citizens and have an academic background. Some of them have also teaching background.

1.1 Working life partners

Kylämaja Community Center and Let's Read Together Network are the chosen working life partners for this research study thesis. The community center, situated in Espoo's neighborhood of Matinkylä, offers its facilities free of charge for the use of the local residents and different associations. On these terms, Kylämaja Community Center provides premises for operation of Let's Read Together Network and their cooperation aims at supporting the personal, social, language and every-day life needs of the immigrant women.

1.1.1 Kylämaja Community Center

Kylämaja Community Center is situated in Matinkylä and it provides social services available for all the habitants of Matinkyla and Olari neighbourhoods. It operates as a low-threshold meeting place, maintained by the Social and Healthcare Services of Espoo City, Espoo Mental Health Association EMY and Kalliola settlement.

Kylämaja Community Center also carries out work for Espoo city as a subcontractor in the Municipal Multicultural Program for 2014-17. In the latter platform, where migrants' well-being is embedded, services provided for immigrants in Finland are often considered to be special needs' services (Monikulttuurisuusohjelma Espoo 2014-17.2014). The staff and volunteers in Kylämaja Community Center follow ethical guidelines for social welfare professionals. According to this: "the aim of social welfare work is to do well, to help people, to reduce poverty and suffering, and to bring about change and development" (Work, values, life, ethics. Ethical guidelines for social welfare professionals. Helsinki 2007:5). The values of Kylämaja Community Center are diversity, equality, respecting people as individuals and building confidence in the ability of people and communities to independently solve problems (<http://kylamaja.fi/asukastalo-kylamaja/kalliolan-setlementti/>).

Kylämaja Community Center is established as a low-threshold place for meeting people of all ages and all nationalities in Espoo city's neighborhoods of Matinkylä and Olari. It offers an open living room with a café lounge and many group facilities. Any visitor, regardless age, religion, national origin, marital status or disability can come to the living room to spend time, socialize and if wanted, pay a small price for coffee, tea, buns or even soup on Wednesdays. There is also a free Wi-Fi and computer to use, Finnish newspapers and magazines to read, book recycling shelf and children's play area. A visitor could ask help from Kylämaja Community Center's employees or Espoo city's Service Counsellor. In addition, the community center offers a large number of activity groups - 43 different groups since February 2016. Some are run by Kylämaja Community Center's staff, some by volunteers and others by different organizations or associations in the evenings or weekends.

Among of the group activities are: Finnish language class for beginners, English conversation group, Persian dance-movements, Yoga-Pilates, Handicrafts group, Beauty sessions, IT-class and two different family cafés (MLL and multicultural single-parents). Some of the activities are focused only at women. Such is the case with Let's Read Together class, which is run by volunteers from the Finnish Federation of University Women. They provide tuition in literacy and Finnish language to immigrant women.

1.1.2 Let's Read Together Network

The relationships between the teachers, volunteering at Let's Read Together Network and the immigrant women who are attending Let's Read Together class in Kylämaja Community Center is going to be taken into account in this thesis work. On one side, there are highly educated Finnish women, who are willing to enforce their expertise in living in Finland and knowing how the local society is organized. On the other - immigrant women with different educational and professional backgrounds, who need to obtain knowledge and better ways of adapting to Finland.

The curriculum of the lessons itself contains subjects related to Finnish culture, society, lifestyle and habits. Volunteers' own teaching materials, lots of images and books from Aamu Series are used in order to support students' learning process during the class. The lessons are free of charge. The class starts with 30 min teaching in a group and continues with private or small group tutorial. Few teachers are also giving additional to the above mentioned lessons. Language tests are also given during the class. An example is the test needed for obtaining National Certificate of Language Proficiency, which is among the requirements when applying for a Finnish citizenship (Tommila, L.).

Let's Read Together Network supports the integration process of women, who have moved to Finland from abroad. The beginning of this network's activities was put in 2007 with a nation-wide project and nowadays there are over 400 volunteers and over 1600 students participating in the classes. At the moment the range of the network covers over 80 groups founded around Finland. Eighteen of them are based in Helsinki, eleven in Vantaa, seven in Espoo, one in Kauniainen and two are Diaconia founded workshops. The main responsible party for Let's Read Together Network is the Finnish Federation of University Women, which receives a support from the Finnish Cultural Foundation (Suomen Kulttuurirahasto). Partnering agencies are Zonta International District 20 and Finland's UN Women.

Along with the possibility to study and teach Finnish language, the actors in Let's Read Together class also have a chance to gain knowledge about other countries and nations, and become part of a multicultural socially interactive environment. In the Final Report of Let's Read Together Network's project could be found that: "A characteristic feature which differentiates the functions of the project from many other learning environments was the mutual cooperation and exchange between the teachers and the participating women. The participants brought their own cultural experiences into the groups. It is remarkable, how often the teachers and students who came from totally different circles of life ended up into cooperation that created friendship relations and even contacts with the families". It could be seen that one of the teachers wrote: "The teachers have learned a lot about multicultural work and many of us look at the world with new eyes"

(http://www.luetaanyhdessa.fi/let_s_read_together.html).

The worldview of the teachers gets expanded because there are new things to learn every Tuesday. There are cultural differences, but still quite similar values for life. Different life stories come both from the teachers and the students. At the end the agency is about enjoying the process of learning and teaching. In addition to that, the topics of the conversation could be about anything and the atmosphere is joyful and spontaneous. It is about taking care, helping, giving and receiving (Tommila, L.).

1.2 Target group

The interviewees in the thesis work bring together roles of mothers, wives, daughters, sisters, grandmothers and have different reasons for staying in Finland. According to the latest data found in Population Register Center in Finland, there are 4426 women who moved to Finland as adults (from 20 to 75-year-old and over) for the period 2010-2014 (www.vaestorekisterikeskus.fi). Amongst the reasons for moving to Espoo there are family reasons, work, studies, and repatriation and humanitarian reasons. The Let's Read Together class includes women with academic educational background, upper secondary school,

elementary school and without a formal education. All of them are adult females with European and non-European background.

In the midst of goals and wishes of the students, attending Let's Read Together class are to learn reading, writing and speaking in Finnish, to improve their Finnish language, to get to know more about Finland and the Finns, to get information about the current affairs in Finland, to get a study place, to get a working place or practice placement, to conduct test, which will provide them with National Certificate for Language Proficiency, to get a Finnish nationality, to get a certificate for the level of Finnish language and to be in a social surroundings (Tommila, L.).

2. Theoretical framework

Key factors related to women's holistic well-being are initially going to be defined throughout the research process. Correspondingly, the focus will be put on connection building amongst women. This approach is used in Kylämaja Community Center and especially in Let's Read Together Network class. Learning Finnish language will respectively be seen as a crucial aspect of enhancing immigrant women's life in Finland. Thereafter the topic will be broadened by additional challenges faced by the immigrant women, when moving to Finland. Concrete actions on a community work level, which may affect these challenges, are going to also be taken into account.

2.1 Definitions

According to Mess and King (1947), as used by the Infed non-profit organization, specializing in theory and practice of informal education, social pedagogy, life-long learning, social action and community learning, and development, the term "community center" refers to a building, which accommodates a community, organized in an affiliation, accountable for the handling of the facilities. It also provides premises for maintaining of the cultural, personal and recreational welfare of the community members. Besides that, a community place is a meeting point for voluntary organizations and other community groups, which need settlement (www.infed.org).

The term "immigrant women", which is the target group of the research study, refers to adult female individuals, who have migrated from another country to Finland, with the intention to settle permanently. With respect to the book of Kelson (1999), it is important to consider the factors that drive the women to leave their countries of origin, in order to evaluate the status of international female migrants in their host societies. Studies show that although women migrate at roughly same rate as men, there is an assumption that international migrants are

mainly men. In these terms women migrate only to join their husbands abroad, and economic factors are the underlying impetus for most migration flows (Kelson, G. A. 1999).

The term “holistic well-being” seems to be rather complicated concept to be defined. As noted by Paul Alin and David J. Hand (2014), Easterlin (2003) is arguing in his discussion paper “Building a Better Theory of Well-being” that the terms well-being, utility, happiness, life satisfaction and welfare are convertible. Holistic well-being relates to understanding how people function on individual and society level and what is the general assessment, which individuals give to their lives in its entirety, according to Michaelson (2012). When looking through the point of view of Felce and Perry (1995), the authors are revealing that “Well-being...comprises objective descriptors and subjective evaluations of physical, material, social and emotional well-being, together with the extent of personal development and purposeful activity, all weighted by a set of values”. (Allin, P. and Hand, D.J. 2014)

2.2 Immigration

Immigration of people and families across the borders has increased within the past two decades. According to Alitolppa-Niitamo and Säävälä's book (2013), in 2012 Finland records a number of around 260 000 foreign-born people, that makes 5% of the whole population. In the capital area the percentage of the immigrants is even bigger as they tend to prefer to move to bigger cities. Integration into a new country and culture has been kept as a responsibility of the immigrant, when it actually is a two-way-process where the society also should find ways how to respond to the newcomers' needs. Integration can be defined as the chain of events where the immigrants learn knowledge, skills and ways to act in the new culture and get to create new social networks. Through these events immigrants become part of the society. However, it is needed that the majority of the population's attitudes and actions enable the integration of the foreigners.

In the book *We Have Moved and We Are Integrating* (Olemme Muuttaneet ja Kotoudumme), (2013), Alitolppa-Niitamo and Säävälä discuss about the biggest stress cause for immigrants. The statistics show that this is not only about leaving one's home country, family and friends, but the life after moving, the every-day-life in a new and strange culture. Immigrants can also face developmental tasks such as finding a new professional-identity and the worldview in the new cultural environment. The immigrants' holistic well-being is significantly affected by the friendships formed with Finns and how well they can find a balance between the old, familiar culture and the new culture.

Foner (2005) defines as important matter also, that immigrants establish and sustain familial, economic, political and cultural links to their home societies for the simple fact to maintain ethnic allegiances, as they develop ties and connections in their new land.

2.2.1 Immigrant women

Foner (2005) states, that today's immigrant women enter a society that has undergone remarkable changes since the last greatest influx in the turn of the twentieth century. Perhaps most dramatic is the virtue of revolution in women's involvement in the labor force. Thus, despite improvements, gender inequalities are still present and immigration has not emancipated the latest arrivals. Again according to Foner (2005), Feminist scholars have emphasized that migration often leads to both losses and gains, for women. Among other things, patriarchal codes continue to have an impact and immigrant women, as well as the native born, still experience special burdens and disabilities as members of the 'second sex'. It is really more complicated today for 'immigrant mothers', as they are more likely to work outside besides inside home.

Foner (2005) makes a comparative analysis of now and then immigrant women. She states that, much has changed for the latest immigrants. Many women change the country of residence on their own, rather than following the footsteps of their men. Today's immigrant women also include a much higher proportion with professional and middle-class backgrounds. Above all, the world women live in, gives them opportunities and benefits unheard of a century ago. Today, adult immigrant women are the main female contributors to the family income, unlikely decades earlier, when daughters used to work since an early age. Recently, along with the expansion of high schools and colleges, immigrant women and their daughters start working later and stay longer in the labor force. Given the wide variety and the diversity of ethnic backgrounds, women occupy a wide range of jobs, from nurses, secretaries and health technicians to domestic and factory workers. All these new patterns have led to producing independent and powerful immigrant women. Despite the improvement, women's experience when they migrate depends to a large degree on their role in production and their social status in the home country - and gender roles, norms and ideologies there - as well as their economical role in the new land.

2.2.2 Language and culture

Lessow - Hurley (2003) affirms that language is far more than a means for labeling objects and ideas in the world around us. It shapes the way we perceive the world, or the world shapes the language we use. It is inarguable that the understandings of reality and the language are inextricably linked. The primary purpose of language is communication and it

communicates with words-arbitrary symbols systematically organized to convey meaning. All languages differ on where they are spoken. They also vary depending on who is speaking them. It is true that some varieties of languages are less socially or politically acceptable than others, but they are all communicative and appropriate for use in own communities. The increased focus on the relationship of language to the societal, structural and cultural meaning-conveying context is a promising sign, claims Risager (2006: 1). In these terms, it is needed to use the language in many ways, so it serves to the basic needs, which are expected to be met.

According to Risager (2006) a foreign language is a language that a person has not learned as a small child, but later on as a young individual or adult. The aim for using it may be more specific - to be able to read specialized literature or to be able to communicate during stays in one of the target-language countries. In this thesis work is discussed the need of the language as a necessary human tool to communicate, which emerges in very early stages of human life. Along with this, the need to use a foreign language learned in adulthood in the hosting country, is also in the focus of attention. It is crucial to learn to speak the language of the country where one is living in, to familiarize with the new customs and include oneself in the working environment and broader society.

Scollon and Scollon (2011) define the languages as ambiguous, but nevertheless one cannot lie back and say that language is always such enigmatic, therefore nothing we can do or study can improve the situation. We all depend on achieving some degree of confidence in our communication in order to function in the world. It has been often heard that Finnish language seems to be so difficult, almost impossible to be learned, but it should not be characterized as a stigma which limits foreigners, especially immigrant women from adapting to Finnish society. That is why special attention is paid to the Finnish Federation of University Women and their initiative to help foreign women to learning Finnish language and find the courage to speak it out.

2.3 Immigrant women's participation in community activities

According to the South Wales Association of Tenants, as cited by Dominelli (2006:49), "when organizations and clubs, which are demonstrating openness to egalitarian communication are available, there are bigger chances for women, who are not usually attending similar gatherings, to join. This could be one of the ways for attracting women with minority ethnic background. The existence of commitments, focused on women-only participation, is making the activities more accessible."

2.3.1 Community based work

There are several conceptions, which play important role in the effective community work: social exclusion, social capital, capacity building, empowerment, participation and agency. In her book *Women and Community Action*, Dominelli (2006) examines feminist research and scholarship in order to explore the above mentioned key concepts from gendered point of view and to emphasize on the female powers and sturdiness.

Social inclusion is met alongside with social exclusion. To illustrate what the second one means, Dominelli uses the definition of Duffy (1995:1): "...the inability to participate effectively in economic, social, political and cultural life, and in some characterizations, alienation and distance from mainstream society". Additional clarification on the subject is provided in Dominelli's book by De Haan and Maxwell (1998:2), who claim that social exclusion is the "failure or inability to participate in social and political activities". But while those two definitions are focusing on the personal incapability of the individual, Dominelli argues that in the case with the women, also the "structural inequalities and power relations" are producing "exclusionary outcomes" (Dominelli, L. 2006:38-39).

In the book *Women and Community Action*, Dominelli explains the social capital through Gilchrist's suggestion about "trust, shared values, virtues, expectations, investing in social networks, reciprocal relationships and active connections with others". In addition to the social capital, Skinner places attention on the capacity building, which "involves a process of interaction that aims to develop people and their communities. This includes acquiring skills, forming community organizations and systems that enhance participation, engaging with more powerful others to create new resources or projects and to self-manage them". Empowerment is seen as means for reducing structural inequalities. Rejecting the state of being "pathologized and disempowered by professionals", people who are under some form of oppression are aiming on shifting relations of power. Wallerstein and Bernstein (1994) are defining empowerment as: "...a social-action process that promotes participation of people, organizations and communities towards the goal of individual and community control, political efficacy, improved quality of community life and social justice".

Agency is related to the intentional active role of the individuals and is also seen as gendered, meaning that women do not possess enough of it. It is seen as the "capacity to take action as a subject, determining the direction of life and making decisions about it". The agency is also related to having the possibility to create social structures in which human behavior advances (Dominelli, L. 2006:41, 43-47).

2.3.2 Mutual cooperation among women

As it is cited by the American professor Gilligan (Morgan, R. 2003:94), Natalie Angier writes in an issue of The New York Times from 23 July 2002 that: “the small, brave act of cooperating with another person, of choosing trust over cynicism, generosity over selfishness, makes the brain light up with quiet joy.” Gilligan gives an example based on a study, in which the human scientists are observing the behavior of two groups of women. The first one cooperates with the others and the second one receives the instructions to search for personal advantage in the way the women act. The result is that the brain is giving the clearest positive signals, when women are collaborating and the longer the collaboration lasts, the stronger responding signals are observed. It happens to be that the brain areas activated by the acts of cooperation are those, responsible for “chocolate, pretty faces, money, cocaine and a range of licit and illicit delights.” Prioritizing selfishness to self-sacrifice and altruism makes no sense, regarded by neuroscientific point of view. The scientists are revealing that human beings are strongly inclined for relationship. Cooperation has a favorable meaning seen from an evolutionary perspective.

Based on another research, Gilligan finds “that women’s voices, when heard in their own right and with their own integrity, change the voice of psychology. The sense of self, the experience of relationship, morality and development all appear in a different light, when starting from a premise of connectedness rather than separateness, and imagining relationships not as hierarchies but as webs. The hierarchical structure of a patriarchal psychology stands out paradoxically as construction in tension with human psychology, because of divorcing thought from emotion, culture from nature, and men from women” (Morgan, R. 2003:94-96).

2.4 Holistic well-being

Throughout the thesis process attention is being paid to holistic well-being. The holistic approach, proposed by Siu Man Ng and Cecilia L.W. Chan in the book *Social Work Futures: Crossing Boundaries, Transforming Practice*, integrates entirety of physical, cognitive and spiritual aspects of the person, with a view to develop strengths and enable well-being rather than focusing on pathological problems. The aim is to build harmony between the mind, body and spirit as a means of promoting growth and transformation (2005). In these terms, holistic well-being responds to clients as an integrated whole achieving body-mind-spirit harmony, which could also be seen as integration of physical, psychological and social well-being.

In the book *Good Life: Aspiration, Dignity and the Anthropology of Wellbeing*, Edward Fisher focuses on spiritual, rather than physical merits, which determine the good life of a human being. The elements of convenient life standards are searched in understandings about greater hopes, ambitions of achieving something bigger, chances in life, justice and dignity.

Recognizing such values in other cultures helps us to critically evaluate the specifics of the social, political and economic structures of a society, in order to support not only material, but holistic well-being (Fisher, Edward F. 2014).

There are two main concepts, which are connected to the idea of holistic well-being. One of them is about happiness, received through “hedonic” fulfillment and the other one is related to the Aristotelian idea of a “flourishing life” or “eudemonia” (Fisher, E. F. 2014:2). Further reference on these theories could be found in Laura Tappata’s book (Tappata, L. 2013:20), where she cites Waterman (1993) and Ryff (1989). Waterman divides the well-being conceptions, based on the activities, which are serving diverse roles in the process of individual’s self-expression. Performing of activities, which results into experiencing feelings of self-fulfillment, are related to “eudemonia”. In such cases people get to experience developing of their own talents and skills and/or accomplishing goals, which are guided by mind-flow and essential human motivations. They are described by an intensive involvement, the feeling of coalesce with the activity, of being whole, lively and content. On the other hand, hedonism could be experienced more frequently, when the fulfillment of any social, physical or mental need, leads to a pleasurable emotion (Tappata, L. 2013:20).

The psychological well-being possesses six dimensions, according to Ryff. They are autonomy, positive relationships, personal development, self-appreciation, mission in life and environmental command. Moreover, gender and age matters in the criteria of defining well-being: with aging, the autonomous feeling and environmental control increase, while the comprehension of personal growth and purpose in life decrease. However, the notion of self-acceptance and the positive relations keep on being important during lifetime.

The concepts of secure relations and self-development seem to be more important for the females, but still dependent on the social class, education and culture. In individualistic cultures the personal development is seen as outstanding, compared to collectivist societies, where the personal relations exceed the self-improvement. Still, the importance of the well-being of significant others is crucial, when defining individual’s well-being (Tappata, L. 2013).

Not that much of attention is paid to the social well-being in research literature, compared to the physical and psychological well-being. The concept of social well-being, carried out by the influence, which the social circumstances exercise on the individual, is seen as a profound feature of the overall well-being. In her book, Tappata (2013) reviews the theories of McDowell and Newell from 1987 and Keyes from 1998. According to the first two authors, the social health is affected by the interaction of the individual with the social institutions, the influence of societal norms, as well as the reaction of other people towards him or her. There are two main categories seen as crucial here - social support and social adaptation. The social

support incorporates availability of people, who could be trusted and depended on. It assures feelings of appreciation and love in somebody's life. By social adaptation is meant the balance with the environment, fulfillment about the existing relationships and complete execution of the notion about social roles.

Involvement in social network is a prerequisite for connecting to other people, getting help, experiencing positive feelings and adopting steady and socially acknowledged roles within a community. The potential of building a secure network and relationship with the wider community is based on possessing of adequate social skills. However, individuals are surrounded by social structures and communities. In this context, they are regularly accomplishing social tasks and facing challenges. To understand the functions of the individual in the society better, conditions like social integration, social acceptance, social contribution, social actualization and social coherence should be studied. Social integration is about the quality of the relationship between the individual and the society and community. Social acceptance is about belonging and having something in common with the fellows from the community, being opposite to experiencing isolation and loneliness. The social contribution is about having something vital to offer to the environment. Social actualization is equal to having trust that the institutions and citizens could influence on the community and society. The social coherence is about the will to know the society and its purposes to wider extend (Tappata, L. 2013).

When basic needs are unmet and physical illnesses are untreated, the primary objective of intervention is to ensure that the necessary resources are mobilized to address those needs, according to Man Ng and L.W. Chan. These resources can include medical services, rehabilitation services and other tangible support. In respect to traditional Chinese holistic health practices, by working with the body, people can develop a sense of control, because they are doing something to help themselves physically and emotionally. The mood changes as one focuses on the physical movements and massage. In this context, the body-mind-spirit approach facilitates growth and aims to foster a harmonious equilibrium within clients, and between them and their social and natural environment.

3. Data Collection and Data Analysis

The main idea of this thesis was to identify the role of Kylämaja Community Center and Let's Read Together Network in enhancing the immigrant women's holistic well-being. This was discussed from local, societal and professional development point of view. Throughout the thesis work process, qualitative research methods were chosen to accomplish the study in Kylämaja Community Center. Along with this, the group interview form of qualitative interviews was implemented. The interviews were conducted in by both of the thesis authors in pair, taking into account the language barrier, as well as other obstacles that could occur

during interviewing. Semi-structured questions were forwarded to the target group. Voice recording likewise written notes were kept during the interviews. The collected data is evaluated by using thematic analysis method. Thematic analysis in its simplest form is a categorizing strategy for qualitative data. Styled as a data analytic strategy, it helps researchers move their analysis from a broad reading of the data towards discovering patterns and developing themes. As Boyatzis (1998) writes in *Transforming Qualitative Information*, thematic analysis is a process of "encoding qualitative information". Thus the researcher develops codes, words or phrases that serve as labels for sections of data. With respect to the upper mentioned, the interview transcripts and records were read and heard to familiarize with the content. The thesis conductors reviewed the data, made notes and sorted it into quotations using phrases, which developed into categories leading to the main themes. Keeping notes on post interview comment sheets was the chosen way to help the process of analyzing the collected data. (<http://web.wellesley.edu/NECASL/Pdf/11.10.08Mixed%20Methods%20presentation%20for%20web.pdf>). The sheets contained interview summary with brief description of the interviewees' overall view on the support which they get from Kylämaja Community Center and Let's Read Together Network, the quality of the details which they provided, the highlights of the interview answers and points that would be worth to follow up during the next interviews (Appendix C).

Since the responses of the informants were too broad and sometimes irrelative, summary comments of the recorded interviews were made. The comments, which are to be used in the analyzing process, serve the theory behind the questionnaires and the research question.

Quotations of the interviewee 1	Description	Categories	Theme
<p>“Now I am studying pedagogical module.”</p> <p>“I am going to school and try to learn Finnish language”</p> <p>“Almost 8 years in May.”</p> <p>He (her ex-husband) relocated here in Finland...so I came with a family.”</p> <p>“I am coming from a communist system, so people were more in groups...nowadays there is a lot of competition...people enjoy life, they have hobbies, it is something like here.”</p> <p>“I have first education as a primary school teacher...I have a master degree in communication and PR...”</p> <p>“I decided to give up with job, continue with studies and come for Finnish courses, and try to integrate...I didn’t feel like going into the society, like understanding Finnish society, because I was working in an international environment...I never felt like I am not welcome here.”</p> <p>“It is hard to make Finnish friends.”</p> <p>“I don’t want to be Finnish, but I want to learn the culture and have respect...So I am trying to integrate, even if I am forty, I am still learning and trying.”</p> <p>“Finnish language is very difficult...Finnish language is very important.”</p> <p>“Actually I don’t feel confident (with using Finnish)...In my situation, the language is limiting to integrate in the society.”</p>	<p>The informants grew up in a collectivistic society and came to Finland 8 years ago as a dependent on her husband. She is professionally qualified and is currently studying. She wants to adapt better to Finnish society. She doesn’t feel excluded, but it is hard for her to make Finnish friends. She does not feel confident with Finnish language; it is a barrier for her to integrate.</p>	<p>Current occupation, length of stay in Finland society of origin, education, reason for coming good intention to integrate, language skills</p>	<p>Immigrant women’s adaptation and language skills</p>
<p>“I have another class on Thursday (besides Let’s Read</p>	<p>The</p>	<p>Participatio</p>	<p>The role</p>

<p>Together), Puhu suomea, and I volunteer myself in the English conversation group...I participated once in cooking class".</p> <p>"And here they also provide Kielikummi, some kind of "Godmother's" language, you could meet once a week and speak only Finnish".</p> <p>"I am coming here three times a week, just to use the language"</p> <p>"They are trying they support a lot. They help us with our projects a lot... I could use the facilities in my study projects"</p> <p>"They start with a very low level, but at least the way they are teaching you...the words are stuck much easier...and you have one hour a teacher for yourself, so I think I like it."</p> <p>"I think it's a good place where to make friends in different ages."</p>	<p>informant actively visits the community center by participating in Let's Read Together", Puhu Suomea and Kielikummi language courses, cooking sessions and volunteering .</p> <p>Social life, language and educational support are offered in the community center.</p>	<p>n in Kylämaja Community Center and Let's Read Together class. Social, language and educational support.</p>	<p>of the working life partners</p>
<p>"It is hard to make Finnish friends."</p> <p>"I have some friends, that now I have started to write messages in Finnish"</p> <p>"I decided to come, to be more like...communication between people."</p> <p>"Yeah, I made lots of friends here, but this year is the first year when I have been in touch with Finnish people and from other countries."</p> <p>"I wouldn't like to live here for all of my life...I would like to travel a bit and then go back to my country, because I am attached to my parents. But it is so</p>	<p>The informant has many friends and also a strong need for active social life and communication. She is dreaming of travelling in the future. She wouldn't like to live in</p>	<p>Social network. Personal, professional and family related dreams and plans for the future.</p>	<p>Holistic well-being</p>

<p>difficult to move from country to country when you have a child. It might be difficult for her to adapt back in my country.”</p> <p>“At this time I am trying to be part of their educational system...and if I get a job from the education system I am fine, if not, I am trying to go in another direction. I don’t know anything else to do, to be honest. Or with art, it was my dream.”</p>	Finland forever.		
--	------------------	--	--

Table 1A. Reducted data from the first interview, used in thematic analysis

The following themes were identified from the collected data: immigrant women’s adaptation and language skills, role of working life partners and holistic well-being. Through the analysis it was pointed out, that profile of the women and their current language skills affect their holistic well-being and their participation in Kylämaja Community Center and Let’s Read Together Network. In this context, aspects such as: family, current occupation, language skills and social life emphasize the immigrant women’s participation frequency in Kylämaja Community Center’s activities, including Let’s Read Together class. By attending the center and the class, the women feel that along with learning Finnish language, they can create cross-cultural relationships as well as a better understanding of the local society. On this basis, they get motivated to make future plans or have dreams for their lives in the new land.

In addition, from the data collection results, that both, Kylämaja Community Center and Let’s Read Together Network try to offer not only facilities, activities and language support, but also local cultural information, personal, family and social support. The working life partners hear the immigrant women’s voices and try to enhance their integration path in Finland.

3.1 Qualitative Research

Irene Hall and David Hall claim that, qualitative research emphasizes understanding social process by the world of the subjects, listening to their voices and allowing these voices to be heard in the analysis and the report. The researcher, under these terms, needs to analyze and illustrate the information with direct quotations from interviewees. From start to finish, qualitative inquiry requires attention to multiple issues imbedded in the research process, which are particularly salient for research with ethno-cultural population. These include the importance of emphasizing exploration and theory development; situating analysis to maximize real-world contexts; prioritizing a holistic of complex, dynamic and unique phenomena; analyzing subjective meanings/perspective of others; and attending a relational process including reflexive awareness of the researcher role in the process of study. Almost all

qualitative strategies and methods require the researcher to actively engage with research participants, according to Nagata, Kohn-Wood, Suzuki (2012). Therefore, it was found that qualitative research methods were most appropriate to accomplish the study in Kylämaja Community Center, a setting which aims detailed descriptions of the life world of the interviewees and also makes possible their voices to be heard.

The target group was given the possibility to narrate in descriptive details their experiences in the new homeland. At the same time the interviewing pair was placed in the learners' role and tried to explore certain themes and focus upon them during data collection analysis. As both of the thesis' authors are from different cultural backgrounds, it was believed that it could be established a productive relationship with the community members. The goal was to identify potential ethical dilemmas and engage in a self-reflective and reflexive process.

3.2 Qualitative Interviews

With respect to Hall and Hall, qualitative interviewing is characterized with the absence of prescribed sets of rules. At the meantime it creates an open-ended field of opportunity for the interviewer's skills, knowledge and intuition. Qualitative interviewing uses semi-structured or unstructured questioning to create knowledge in the interaction between interviewer and interviewee. In qualitative interviews, there is a greater personal involvement between interviewer and interviewee. For this reason, the interviewer has to be prepared to face direct questions back from the interviewee, and to decide how much information they are prepared to offer about themselves, their own experiences and their opinions. Thus, the information becomes much more of an exchange of information. The conversational style also gives the interviewer the option to "repair" gaps in the conversation if informant misunderstands the purpose of the question.

Qualitative interviewing adopts a number of forms such as face-to-face interview, group interview and focus group. Hall and Hall assert that the most common form of qualitative interviewing is face-to-face interviewing. It can cover situations and feelings in depth, but their length restricts the number of the interviews within a given timescale.

Group interviews sometimes are presumed as interrogation when two interviewers asking one respondent, while having two respondents complicates the interview as it runs the risk of one respondent taking over excluding the other one. But there can be situations, where a group interview can be naturally productive. For vulnerable people and people with language difficulties, an interpreter or companion may be needed.

Focus interviews are a development of group interviews used to focus on experiences shared by the participants discussing in an open way. Focused groups are practiced by including the researcher as a facilitator and recording the discussion on a tape machine.

During the thesis work process, group interviews were mainly implemented. Language barrier was considered, as well as technical details and taking notes into written form. Whereas, the students' pair was interviewing, the feeling of incommodity in cases of paraphrasing questions or switching from one language to the other was to be avoided. In addition, recording the interviews and taking notes meanwhile interviewing could be accomplished easier. It was also offered clarity and space to the interviewees to open up and express their feelings, as well as to share their experiences in detail, so enough data could be collected. Face-to-face and focus interviews were an optional choice during the interviewing process, but no such need occurred.

3.3 Semi-structured Interview

Semi-structured interviews are addressed to immigrant women, clients of the community center. The interviews aim to collect data, which will respond to the main research question. They contain a combination of close ended and descriptive open ended questions, as well as changes that might arise during previous interviews, in order to broad the picture of how the immigrant women describe their world, and also categorize what they know, as well as find out how concepts differ from one another on their point of view.

The interviews were performed during Kylämaja Community Center's working time-frame and moreover in the course of executing Let's Read Together class. The class contains two parts. During the first half an hour, the teacher in charge presents Finnish language grammar and culture and customs in Finland. In the second, around an hour long part, each student is given the chance to communicate individually or in small groups with a teacher. This second half time frame was planned to be used for implementing the interviews. Let's Read Together Network's representative provided a name list of the immigrant women, who agreed to cooperate, after seeing the informing brochure for the thesis work (Appendix A). However, there was no guarantee that the same participants will appear in the scheduled interviewing days.

The aim of the chosen semi-structured interviews is to provide the target group with a safe environment for discussion. The interviewers could find out more about the projects and goals of working partners through the data, provided by the interviewees.

3.4 Formation of Interview Questions

The interview questions are constructed based on the theory background of this thesis work to respond to the main research question of the study. There is a set of 15 questions, which are allocated in the following themes: closed questions, opened questions, leading questions and explorative questions. Right after the first interview setting, it was highlighted that questions number 11 and 12 from the initial interview question sheet were not as connected as it was believed, so that they needed to be divided into two different questions. Consequently, the number of the questions was extended up to 17 (Appendix B).

3.5 Implementation of Interviews

The number of the informants of interviewees who participated in the researching process was five. They were all foreign born clients of Kylämaja Community Center and participants in Let's Read Together Network class. The interviews were held on 1st, 8th and 15th March 2016. The initial plan was to have two participants in each interviewing session, but only one of the previously counted on informant showed up during the third visit.

Prior to starting interviewing the focus group, one-and-a-half-hour reservation was made for a room in Kylämaja Community Center. This way it was intended to establish a smooth setting for performing and recording the interviews. The booking had success during the first and the third meeting, but there was an overlapping booking of the room during the second visit and it was needed to change the setting. Instead, the children's playroom was used. It was a convenient place to conduct the interviews, as one of the informants had two little kids with her. She could keep an eye on her children, while responding to the questions. The process got few times interrupted, but still interesting data could be collected.

The length of the interviews varied. It was planned that the questions could be replied within 20-25 minutes. However, this depended very much on respondents' foreign language skills and their verbal communication styles. After the implementation of the first interview, which lasted about twice longer than firstly considered, actions were taken to notify the respondents about the approximate interviewing time.

The language barrier was an issue during the interviews and it was needed to adapt the way of asking questions to the skills of the clients. Sometimes, both languages, Finnish and English, were used in the same interview and other times either one or the other. Body language and guidance of the clients were also taking place during interviewing, because sometimes verbal language was insufficient to provide needed information. When respondents had difficulties to understand the question, it was needed to clarify them by drawing characters to show examples and alternatives in a piece of paper or by using the phone to

make ideas clear with pictures. In addition, there was a case in which the foreign language skills were not the obstacle, but it was the personal style of communicating ideas. One of the interviewees was not paying attention to the interviewers' instructions in the beginning of the recording. She was too eager to share her thoughts. As soon as the informant realized that she was being recorded, she turned towards the recorder to make sure that her voice would be recorded. The informant was too broad and unclear, when answering the questions and exact information was lacking. The need to instruct her and keep a grasp on the topic occurred often.

During one of the interviews we experienced confusion, when asking a questions, related to the future vision of the clients' holistic well-being and the role of Kylämaja Community Center and Let's Read Together. It was not clear whether answering the question was inadequate for the personal values of the interviewee, her cultural or religious background, or middle age expectations, but it felt like the informant was not comfortable with answering to it.

It was thought that, offering the participants a symbolic reward could express the thesis conductors' appreciation and adjust a comfortable setting for discussion. Therefore, buns and fruits were to offer during the interview sessions. Since two of the interviews occurred during the 8th March, a flower and a Bulgarian martenitsa (traditional souvenir, knitted by white and red threads, symbolizing the coming of the spring) were distributed to the participating women.

4. Findings

The interviews were carried on three days and 143.58 minutes of recorder sound material were obtained from the semi-structured interview questions used as guidance for the implementation of the interviews. All five informants were women, professionally educated, of foreign background, living in Finland for 4-31 years, in addition to being clients of Kylämaja Community Center and participants in the Let's Read Together Network class. The immigrant women were from Eastern Europe, Middle East, Central Asia and South America. The interviews took place in Kylämaja Community Center during the Let's Read Together class' time-frame. Throughout the interviews and after data collection analysis were identified the following themes: immigrant women's adaptation and language skills, role of working life partners and holistic well-being.

4.1 Immigrant women's adaptation and language skills

From the quoted data resulted that the informants had different backgrounds and current life situations. All of the participants were mothers, professionally qualified, three of them grew

up in a collectivistic society and two did not give clear answer of the societies in which they spent their youth. Four of the interviewees moved to Finland as adult women, dependents on their husbands. One of the interviewees used to be married to a Finnish citizen, but her husband passed away and she came to Finland as a widow with two children. All the clients expressed good will to adapt better to Finnish society. They were active and highly motivated to learn the local language and integrate in the new home country. The clients in general felt good with their life as immigrants in Finland, but pointed out that socializing with Finns and getting closer to the local culture is difficult. Nevertheless, they were taking initiatives to adapt better in the new society. The interviews indicated that the clients had good reasons to visit frequently Kylämaja Community Center and Let's Read Together class. They created friendly relationship, got to know local culture as well as other cultures. Also, the activities were reason to get out of their homes, where from time to time appeared the feeling of isolation.

Visiting the community center was a way to learn the local language, to adjust in the society and get the chance to create a more active social life. Language is a concept, which relates to the background and current situation in which the immigrant women are. All the informants started learning Finnish language as adults. It stipulates the ability of expressing themselves and the joy or discomfort of learning it, which they experience in surrounding environment or Let's Read Together class, when attending Kylämaja Community Center. Being confident with using Finnish language resulted to be none of the clients' strength. It is their main barrier to the integration path. They do recognize the importance of learning Finnish. Based on the quotations, their Finnish language skills need to be improved, as it is an important bridge to communication, connection to the local culture and inclusion in the local society.

4.2 Role of working life partners

Social life, language and educational support are offered in Kylämaja Community Center and Let's Read Together class. The first working life partner supports clients' life educationally by providing classes of Finnish language; culturally by offering multicultural interaction and organizing different events and celebrations, which are strengthening the ethnical backgrounds of the immigrant women; and with responding to everyday needs like translating papers or any occasional problems that might occur. Let's Read Together Network is supportive to the informants also because along with caring of their good basis of Finnish language and culture, in Let's Read Together class is given the opportunity for mothers to attend the lessons accompanied by their children. Additionally, volunteer teachers are taking into consideration the students' aspirations when it comes to learning the language. However, not all the clients find Kylämaja Community Center as place that could offer help with future

professional development. Still, for others it is already a good support for present and occasionally future study projects. For some of the clients, the community center is not only a cozy place, which one can freely enter whenever there is a need, but also the employees help the elderly people if there is a call and moreover this is out of charge.

4.3 Holistic well-being

All five clients were willing to have active social life and communication. They were initiating communication and creating social contacts. Missing the loved ones back in the home countries, and finding it difficult to socialize with locals was a feeling that the clients could not avoid. But, having a family, visiting Kylämaja Community Center and creating multicultural network were significant comforting events in their lives.

Concerning the future plans and dreams of the clients, it resulted that they depend very much on the client's age, current life situation, background, own ambitions and the priorities they have in life. When in young age, the ambition is to develop professionally, explore the world and prioritize the children's education and good environment to grow up. When in older age, the life has already got its direction and people feel satisfied by having a good family life, by enjoying children's achievements and paying attention to the own health, daily routine and social life.

5. Ethical Consideration/Validity and Reliability

With reference to Hall and Hall, the principle of 'Respect for People' relates to key ethical issues - access, consent and anonymity/confidentiality, which apply to all social researches. Ethical behavior helps to protect individuals, communities and environments, and offers the potential to increase the sum of good in the world (Israel and Hey, 2006:2). Therefore, Israel and Hey suggest that social workers and researchers should act honestly and honorably so people may rely on them to recognize the needs and sensitiveness. Consequently, people may be more willing to contribute openly and fully to work undertaken by researchers, when assuring trust. On the other hand, the integrity of research is promoted by caring about ethics and acting on that concern.

Access to implement the research study was negotiated at the start with the working life partners. Respecting the working life partners' operating hours and availability, a free room was booked in advance in order to conduct the interviews and ensure the informants safety and freedom to share information. Negotiations were lead with the representative of Let's Read Together about the target group. It was agreed that she would provide the students in the class with the informing brochure, and later the thesis conductors would be introduced to the informants willing to be interviewed. Open discussions about the topic and the nature of

the implementing methods of the study were held with the thesis tutor. Advices and support of the thesis tutor and working life partners' representatives were utilized, while designing the questions and carrying out the interviews.

Prior notification was given for gaining consent for an interview. An introductory e-mail was sent beforehand to the working life partners to alert them to the research study and let them know that contact for a meeting will be made. Notifications were given to each interviewee in the form of an informing brochure to familiarize them with the content of the research study. As the interviews were being tape recorded and notes were kept for reinforcement, the informants were asked for their consent.

Israel and Hey (2006) claim that, researchers have argued against consent forms on several grounds. Requiring participants to sign their names can potentially remove the protection of anonymity and place them at a greater risk. It can also reduce response rates because participants believe that they are being trickled and might overestimate the risk of being harmed. In addition, the form itself, if written unclear or constructed without sensitivity, may compromise the informed consent. With respect to the upper-mentioned, it was found more appropriate to gain consent verbally rather than in written form for recording the interviews. Awareness was shown as to how far can be proceeded in asking personal questions, in order to respect the privacy of the subjects. Clark (2000: 144-145) cites that "respect appeals immediately to ordinary beliefs about fair treatment". He refers to the Kantian perspective, which teaches that respect is mandatory because of the human sensitive character to be rational and make moral significant decisions. Consequently, the principle of respect means that credit should be given to the authenticity of everyone's wishes and actions. On these grounds, participants were told to always refuse to answer or terminate the interview at any point if they feel thrilled of an invasion of privacy.

Hall and Hall affirm that, qualitative data is most likely to produce identifiable information, in the form of quotations or observations. Thereby, in order to protect the identity of participants, throughout the research study process was acknowledged to store the recorded data with numbers replacing names. The tapes were kept safe and were destroyed at the completion of the thesis work. As suggested by Israel and Hey (2006), when people allow researchers to undertake research that involves them, they often negotiate terms for the agreement. Participants in research may consent on the basis that the information obtained about them will be used only by the researchers and only in particular ways. The information is private and is offered voluntarily to the researcher in confidence. Under these circumstances, the participants were assured that the research is being done only for educational purposes. The information collected was treated with confidentiality and the identity of the participants remained anonymous. During contact with Kylämaja Community

Center working life partners' representative, the thesis conductors were asked to find out the ages of the informants, since such information has not been obtained so far. However, in order to continue keeping informants' profiles anonymous, the working life partner was provided only with the age range of the participants, so that they could not be identified and connected to the data, which they have disclosed. The ages of the informants were not demonstrated in the collected data reports either.

As the research study was targeted at immigrant women, ethical considerations were focused on culturally sensitive approach, language barrier, ethnic background and communicational difficulties. Under these terms, the thesis conductors participated in pair during the performance of the interviews so that translation or reformulation of the questions was enabled.

As Hall and Hall (2004) claim, in qualitative interviews, there is a greater personal involvement between the interviewer and the interviewee. For this reason, the interviewer has to be prepared to face questions back from the interviewee. Under these circumstances, when the interviewees asked back, it was ethically considered to set boundaries on how far to go with advising or sharing personal information. For example, one of the clients was curious to know how the thesis conductors have learned Finnish language and adapted to the Finnish society. General personal experiences along with concrete websites with language study programs were shared with her. Some of the interviewees were worried, whether they were clear, understood and helpful, explaining that their English or Finnish language skills were not good. The thesis conductors were showing empathy by first letting them know that both Finnish and English language were foreign languages also for them, so it would not be that difficult to understand. Nodding the head in affirmative sign, when the respondents answered, was to let them know that they are understood.

Ethical dilemmas were met various times by the thesis conductors during the implementation of the interviews. At the beginning, the interviewers thought about offering some coffee, buns, fruits or biscuits to the informants during the interview sessions. The thesis conductors were reflecting over the idea, if offering would look like bribe, whilst the actual intention was to show appreciativeness for their cooperation and also share cultural customs, which show hospitality, when hosting guests. The thoughts were shared with one of the working life partners' representatives to clarify whether it fits with their professional work culture and ethics. The employee of Kylämaja Community Center offered to cooperate by providing coffee and buns. It was also considered, that buns might not be the best choice for everyone, having in mind the different food intolerances and diet preferences that people might have. Finally, the fruit choice seemed to be the best. Sharing flowers for the International Woman's Day, as one of the interviews was conducted on 8th of March, was a way of showing women's

solidarity. Giving as a gift traditional Bulgarian martenitsa, a souvenir symbolizing the coming of spring, was another choice to demonstrate appreciation and introduce a different custom.

In one of the interviews the informant seemed to be hesitant, when responding to the question about her future plans and wishes that would improve her life as immigrant in Finland. Firstly, it was thought that the language barrier made her pause. The thesis conductors kept reformulating the question until it was made very clear and simple. Then the informant told that, if her husband and her son were managing well in their working places and they had to keep living in Finland, it meant that she is also feeling good, and would be by their side. Then off record, she mentioned that God has to be thanked for everything people have and enjoy in life. In this case it was understood that her response was due to her cultural and religious background. Consequently, the thesis conductors had to stop searching for concrete answers to respond the core of the question.

Another informant happened to be very expansive and had many topics to talk about. Many times she diverged from concretely responding to the asked questions and continued talking about her life stories, family, social life back home and further on. The thesis conductors often had to repeat the questions and make her stick to the topic. They were careful not to disrespect or lack listening skills. Interest was still shown on her stories by making short questions regarding them. Then the informant was asked again the planned questions to fulfill the interview's goals.

According to Israel, M. and Hay, I. (2004), there have been plenty of proofs about corruption, scientific misbehavior and wrongdoing worldwide and calls for individual "accountability" emerge from the institutions and public, which is another reason to pay attention to ethics. Since the costs for failing to act in accordance with the institutional demands grow, the individual social researchers may be predisposed to consider their own customs in interest of self-preservation. Part of ethics in professionalism is associated with institutional and individual self-preservation as justification for social scientists to conduct an ethical behavior.

6. Trustworthiness

Ethical manners could ensure the environment of trust in which valuable social work is done. If the conductors of research studies appear to be respectable and sincere, there is a possibility that the informants count on them to acknowledge their calls and vulnerability. Therefore, they will probably be more inclined to imply fairly and entirely to the work which is performed. When the social scientists behave in a trusty manner, the trust of diverse actors with and for who is worked, is sustained. It is crucial to keep away from producing doubts and concerns and thus promote the trust of supporters and wider public, so that it is possible to keep on working for meaningful causes from the point of reliance (Israel, M. and Hay, I.2006).

In order to evaluate the worth of a research study, Lincoln and Guba put attention on its trustworthiness. According to them the later concept comprises establishing of credibility, transferability, dependability and confirmability. The credibility concerns the reliance or the “truth” of the findings. The transferability is about the possibility of using the findings in other contexts. The dependability is obtained when is demonstrated that the findings are consecutive and could be repeated. The confirmability shows the level of impartiality or the degree to which the findings of a study are formed by the respondents and not by study conductor’s proclivity, rationale, or contribution (<http://www.qualres.org>).

There are different techniques for establishing credibility, amongst which are prolonged engagement, persistent observation, triangulation, peer debriefing, negative case analysis, referential adequacy and member-checking. The prolonged engagement technique suggests that enough of time is spent in the field so that it becomes possible to understand the culture, settings or phenomenon of interests. This includes spending of sufficient time in observation of the environment, communicating with various people and developing of connections and accordance with representatives of this culture. The observers need to be present so that they become aware of the situation and the circumstances that form the ways that the settings are estimated and established. This allows that the researchers develop ability to recognize travesty that might appear in the data. The researchers are also enabled to go over their own preconceived ideas and to build trust. Persistent observation is responsible for providing depth (www.qualres.org).

Adequately, the time spent in the Kylämaja Community Center and with the target group was needed to ensure the trustworthiness of the study. Kylämaja Community Center is a familiar partner since 2014, because both of the thesis authors spent the period, needed for accomplishing of their practice placements there. The trust with this working life partner was created already two years before the beginning of the thesis work and the connections have been maintained since then. The time spent there has given the opportunity to observe how the activities are organized in Kylämaja Community Center and what the aims behind them are. However, after their representatives had agreed to participate in this thesis work, a meeting took place. The current situation in Kylämaja Community Center, as well as the views of the working life partner’s representative, and the intentions of the thesis executors were clarified.

Let’s Read Together Network was also a partner, which the thesis authors got to know since their practice placement period in 2014. Still, there was a meeting with the leader of Matinkylä-Olari group and correspondence lead in order to get to know more about the class, the future participants in the interviews and the ideas behind the thesis work. There was one

lesson of Let's Read Together Network in which the thesis authors participated this year and several classes which they attended in 2014. It was considered that spending even more hours with the group, would not necessary lead to creating of more trust and making of new observations, because the attendance in the class was voluntary. It was not guaranteed that the women who were about to be interviewed were going to be the same as the visitors of the lessons where the presence of the thesis authors would take place.

Triangulation involves using of multiple data sources in order to elaborate understanding. Method triangulation suggests that it is common to have both - qualitative and quantitative data in one study. Triangulation of sources presents as example using of different data sources from within the same method such as using comparison of people with different view points. The analyst triangulation's aim is to perceive numerous ways of seeing the data. One way for accomplishing this goal is through multiple observers and analysts. The perspective triangulation is obtained by the use of numerous theoretical perspectives to survey and explicate the data (www.qualres.org).

The experiences and thoughts which the women shared were deferring from each other and this fits the criteria of triangulation of sources. This could be followed from the answers of an interviewee that claims that she feels good and everything is all right in Finland, people are helping with anything needed, when compared to another one, she feels excluded of the life in Finland and the locals are isolating her, because of not having sufficient Finnish language skills to communicate. Those are not only different points of view, but they are also opposite on their nature. The analyst triangulation in this thesis work is covered by two authors of the thesis who are two observers and in this regard by the same two analysts responsible for processing of the received data. Multiple theoretical sources are used in each step of the theoretical background, so that the data which is obtained is richer and well supported. With that the condition about the perspective triangulation is completed.

The peer debriefing is an operation of disclosing oneself to an uninterested peer in a way corresponding to analytical proceedings and within the meaning of exploring aspects of the research that otherwise may stay hidden within the researcher's head (www.qualres.org).

There was an informing brochure distributed among the respondents a week before starting with the interviews, so that only women who are volunteering to share their experiences are appointed and nobody feels pressured to participate in the sessions. The interviewees were told that their personal thoughts were the objectives of the interviews and there was no need to worry about giving the "right" answers, but rather to share about the way they feel and think. However, peer debriefing has not been used, since all of the participants were chosen because of being interested in giving interviews for the purpose of this research study.

The negative case analysis consists of searching for and agitating elements of the data that do not advocate or appear to refute patterns or interpretations that are developed through data analysis (www.qualres.org).

Although the physical well-being is considered to be a crucial part of the holistic well-being, there are not enough of evidences in this research study, which could support that the target group finds it important to be supported. This is the reason why it cannot be taken into consideration, when interpreting the role of Kylämaja Community Center and Let's Read Together Network in enhancing immigrant women's holistic well-being. This example could serve as negative or deviant analysis example, used for establishing the trustworthiness of the thesis work.

The member checks is a technique, which is considered to be supportive to the validity of an account. It happens when the collected data, analytic categories, explanations and conclusions are tested with members of the group from which the data were initially obtained (www.qualres.org). Because the member checks technique is controversial and time consuming, it has not been used as part of checking the credibility of this study research.

Transferability is obtained with the help of the thick description. This is a technique which relates to detailed statements of experiences in the field, in which the inquisitor makes definitive the structure of cultural and social relationships and places them in context. When a phenomenon is depicted with an adequate amount of details, this gives chance for assessing the extent to which the conclusions are transferable to other times, conditions, cases and people (www.qualres.org). The immigrant women disclosed that they visited Kylämaja Community Center and attended Let's Read Together class, depending on their schedules and availability. They could create friendly relationships and get familiar with the local and other cultures in the community center and the class. This was reason enough to get out of their homes and avoid the feeling of isolation. Visiting Kylämaja Community Center was also a way to learn the local language, to adapt to the broader community and get the chance to create a more active social life. If this research study is repeated with number of other immigrant women, attending another community center and Finnish language class, the outcome is most probably going to be similar. Community centers operating on the territory of the capital area in Finland are usually operating during day time, which means that they are attended mainly by people, who are not fully occupied during the day - students, unemployed or retired. The activities are offered for free, there is no binding to attend them regularly and also the attendance depends on this how much the activity is liked and found to be useful. However, since most probably the clients, who visit the group activities, are not that busy, socializing becomes easier because of the feeling of being alike, immigrants in Finland, and having more time to enable social interaction. So the role of the community center and the language class

would be again such, which helps the immigrant women to feel more included in the group, to help them get to know more people from Finland and abroad and support in learning the local language.

Dependability could be reached through external audits. They involve a researcher who is not participating in the research process, but who could examine the methods and products of the conducted research study (www.qualres.org). External audits are used for assuring the dependability of the study in the face of the thesis tutor and the opponents for this thesis work, who have worked on writing an opposing report.

In order for the confirmability of the research study to be established, a suggestion about performing an audit trail is made. It is about keeping records on the research steps through which the study has gone, including its beginning, development and reporting of findings. For this purposes are numbered few categories. Raw data refers to all raw data, written notes in the field and unobtrusive measures. Data reduction and analysis products are about summaries, such as concise notes, qualitative summaries and theoretical notes. Data reconstruction and synthesis products includes structure of categories, findings and conclusions and a final paper with reference to existing literature and incorporation of conceptions, interrelations, and interpretations. Process notes include methodological notes, trustworthiness notes and audit trail notes. Materials which show intentions and tendencies like inquiry proposals, reflexive notes and anticipations. And lastly, instrument development information could be used for establishing of confirmability such as preparatory schedules, pilot forms and surveillance arrangements (www.qualres.org).

Once the interviews were conducted, all the information obtained during them has been written down in tables, which could be found in Appendix C and Appendix D. In addition to the raw data, there is a column made in the table, where a summary of the answers is written in order to help the data processing. Notes were kept also during the interviews, in case that something happens with the records (unsaved interview or batteries going down) and their use is not possible. A reflective commentary sheet has been filled after each interviewing session, so that eventual lacks of the applied interviewing techniques or the theoretical framework are discovered. In this way the continuing development of the interview process and the interviewers has been guaranteed (<http://www.crec.co.uk/docs/TrustworthyPaper.pdf>). Plenty of draft documents have been saved, before heading to the final version of the thesis project.

7. Discussion

The process of adjusting to new language and culture is related to many alterations. In this thesis it was searched for ways to recognize immigrant women's holistic well-being. The need

to find reasonable support would be even bigger in future years, since the number of migrants coming to Finland is growing rapidly. By researching the issue on a small scale, this thesis work aimed on identifying how Kylämaja Community Center in cooperation with Let's Read Together Network promote the holistic well-being of the clients, looked through the prism of immigrant women.

Among the older immigrants in Finland and the newcomers, there are women with different life history, current status, dreams and future visions. All of them have the need to be firmly rooted to their new homeland. On the journey towards better life, the foreign women have the need of reliable mediator. During the practice placement at Kylämaja Community Center in the spring of 2014, it was noticed that the majority of the clients are women, amongst whom also foreigners. Kylämaja community center seemed to be one good existing example, in which representatives from the public sector, NGO's, parishes and volunteers are actively working together to build better living standards for the residents of Matinkylä and Olari neighborhoods. Accordingly, it was decided to hear and get to know more about the experiences of the female immigrants and their understanding about the holistic well-being.

Alitolppa-Niitamo and Säävälä's (2013: 5, 19), claim that integration into a new country and culture has been kept as a responsibility of the migrant, when it actually is a two-way-process where the society also should find ways how to respond to the newcomers needs. Integration can be defined as the chain of events where the migrants learn knowledge, skills and ways to act in the new culture and get to create new social networks. Through these events migrants become part of the society. It is to recognize that as students of foreign background, the authors of the thesis have created different sets to integrate in the Finnish society. However, it is needed that the majority of the population's attitudes and actions enable the integration of the foreigners. In these terms, this small scale research study recognizes the efforts of the immigrant women, clients in Kylämaja Community Center, to adapt in the new land. Concurrently it was intended to recognize the role of both Kylämaja Community Center and Let's Read Together Network in enhancing the holistic well-being of this client group. Adapting to one's social group is a fundamental psychological need. Baumeister and Leary (1995) suggest that it is so essential to individuals' survival that it is considered as one of the basic human needs which come along with sustenance and accommodation (www.academia.edu).

The theoretical background chosen to support the research study was community work, holistic well-being, immigration and language and culture studies. The theory was applicable during the interviewing process as well as during data collection and analysis. Data collection was gathered through qualitative research methods by using semi-structured group interviews. Thematic analysis was chosen to assess the collected data. Recorded interviews,

as well as the notes kept during interview sessions, were heard and read over until saturation. Following themes: immigrant women's adaptation and language skills, role of working life partners and holistic well-being, and findings respond to the main research question: What is the role of Kylämaja Community Center and Let's Read Together Network in enhancing the immigrants' women holistic well-being?

In her book, Foner (2005: 89, 90) claims, that today's immigrant women enter a society that has undergone remarkable changes since the last greatest influx in the turn of the twentieth century. Perhaps most dramatic is the virtue of revolution in women's involvement in the labor force. It is really more complicated today for 'immigrant mothers', as they are more likely to work outside besides inside home. Today's immigrant women also include a much higher proportion with professional and middle-class backgrounds. Despite the improvement, women's experiences when they immigrate depend to a large degree on their role in production, their social status, gender roles, norms, ideologies and their economical role in both their home countries and the new land. The phenomenon was observed in the collected data of this study. From the interviews, it resulted, that all the informants were mothers, professionally educated and had been in working life in their home countries. Four of them are or used to be in the labor force also in Finland, whereas one is preparing to enter the labor force in future, while raising her two little children. Two of the informants were single mothers. One was living only with her child and the other one was a widow and moved to Finland alone with her two children. Consequently, they could not share the responsibility of their children's upbringing and education, households and finances. This means, that today adult immigrant women are the main contributors to the family income, which has led to producing independent and powerful immigrant women unlikely decades earlier as also mentioned in Foner's book (2005). The book's author also makes a comparative analysis of now and then immigrant women, stating that, nowadays many women change the country of residence on their own, rather than following the footsteps of their men. Based on the data collected, it was not the case among the informants of this research study. All of the informants were adult women of different age group and different civil status, four of whom have moved to Finland following their husbands and only one moved alone with the children, but still because of the connection of her husband and relatively her children to Finland.

Lessow - Hurley (2003) affirm that language is far more than a means for labeling objects and ideas in the world around us. The primary purpose of language is communication and it communicates with words-arbitrary symbols systematically organized to convey meaning. Additionally, Risager (2006) claims that the increased focus on the relationship of language to the societal, structural and cultural meaning-conveying context is a promising sign. In these terms, language is to be used in many ways, so it serves to basic needs, which are expected to be met. Based on the data collection, the informants recognized that their Finnish

language skills were to be improved, as this is an important bridge to communication, connection to the local culture and adaption to the society. According to Risager (2006) a foreign language is a language that a person has not learned as a small child, but later on as a young individual or adult. The aim for using it may be more specific - to be able to read specialized literature or to be able to communicate during stays in one of the target-language countries. Throughout the implementation of the interviews was discussed the need of the language as a necessary human tool to communicate and adapt to the Finnish society. Along with this, the need to learn and use a foreign language learned in adulthood is not only seen as very important, but it also requires big efforts. It is crucial to learn to speak the language of the country where one is living in, to familiarize with the new customs and adapt oneself to the broader society and working environment. The clients recognized the need to adapt better to the Finnish society and learn more the Finnish language.

Scollon and Scollon (2011: 270) define the languages as ambiguous, but nevertheless one cannot lie back and say that language is always such enigmatic, therefore nothing we can do or study can improve the situation. We all depend on achieving some degree of confidence in our communication in order to function in the world. On their behalf, the informants acknowledged the hardship, but also the necessity to learn Finnish language. They were active and highly motivated to learn the language and adapt to the new home country. Generally, the informants felt good with their life as immigrants in Finland, but pointed out that socializing with Finns and getting closer to the local culture is difficult. Due to informants' emphasis, it is to be highlighted that, the immigrant women's holistic well-being is significantly affected by the friendships formed with Finns and how well they can find a balance between the old, familiar culture and the new culture, as Alitolpa-Niitamo and Säävälä (64-65) claim. Nevertheless, the informants were taking initiatives and working on fitting in the new society.

The data collection stipulated that the clients visited Kylämaja Community Center and attended Let's Read Together class, depending on their schedules and availability. They could create friendly relationships and get familiar with the local and other cultures in the community center. This was a good reason to get out of their homes and avoid the feeling of isolation. Visiting the community center was also a way to learn the local language, to adapt to the broader community and get the chance to create a more active social life.

According to the informants, both of the working life partners play an essential role in supporting clients to practice Finnish language and socialize. Besides that, the authors of this thesis work have explored the ways in which the activities offered by Kylämaja Community Center and Let's Read Together Network serve the immigrant women. Since Kylämaja Community Center is an actor, which is pursuing community work activities, one of the

criteria to be looked after is the promotion of social inclusion, as it is suggested by Dominelli (2006:38-39). This means that levers for aligning economic, social, political and cultural participation in the society are encouraged. The level of participation of all the clients in political life in Finland stays unclear throughout these particular interviews. However, the cultural participation is emboldening with insuring of sufficient knowledge about the Finnish culture and customs as well as with organizing different celebrations like Norooz (The Persian New Year) and Kylämaja's Day, which ensure cultural experiences.

It was defined that the community center helps one of the informants in getting more education in Finland, through providing facilities for applying her study projects. This helps her to prepare for an active participation in the economic life of the society. By visiting Kylämaja Community Center, her social life has become more active because of meeting friends with similar professional interests, with whom she communicates in Finnish language. The language studies of another interviewee are fostered, while her kids are allowed to be in the class, when she is learning more about Finnish language and culture. However, she seems to find more friends out of Kylämaja Community Center. This informant has never been in working life in Finland and her future plans for professional occupation did not seem to match with what it was offered currently by the working life partners. The participation in economic life of a third client is already fact, but still, through offering her safe environment to communicate in Finnish, both of the working life partners support the effectiveness of this participation. Another informant is out of economic life, since she has retired from work, but her social life is enhanced with the assistance of both of the working life partners. She appreciates the fact that Kylämaja Community Center and Let's Read Together class offer her the opportunity to be surrounded by people and have a multicultural interaction. For one of the interviewed women, it does not make big difference whether she is working or not and there is no data confirming that she is activated to participate in economic life. However, she certainly finds that the working life partners are supporting her social life, because she has made many friends in Kylämaja Community Center. She is also attending an Arabic group, where she keeps contact to people from her culture. In general, the promotion of social inclusion happens in Kylämaja, but it affects the women in different ways, depending on their personal motivation and attitudes.

When the focus is on building social capital and the "trust, shared values, virtues, expectations, investing in social networks, reciprocal relationships and active connections with others" (Dominelli, L. 2006:41), from the findings results that one interviewee is not only attending Let's Read Together class, but also doing volunteer work there by leading an English language group and supporting projects of other students. The reciprocal relationship is clearly present. Because of visiting the community center and attending Let's Read Together class, the informant also created good friendship relationships, to broaden up her social

network. Another informant is also recommending the place to others and seems to have created active relationships inside. However, the existing data do not provide much understanding on the social capital building, affecting the rest of the interviewed women.

Respectively, the capacity building, which is “a process of interaction that aims to develop people and their communities...engaging with more powerful others to create new resources or projects and to self-manage them” (Dominelli, L. 2006:43) also appears to happen mostly for one interviewee. This means that the working life partners have the resources to ensure it, but the interviewees do not seem to use this opportunity.

All of the informants are positive about the effective language support, which results from the generosity and dedication of the volunteering teachers in Let's read together network. The cooperation and understanding between the female teachers and students is also seen in conceding children stay in the classroom if necessary, as it was the case of one of the informants.

According to Tappata (2006:20) and her book *Beyond Well-being*, with age advancing, the understandings of the individuals about autonomous existing and environmental control are growing, while there are less demands on the personal development and goals in life. Still, self-acceptance and the positive bonds to other people have significant importance during the life span. In relation to the above mentioned, the findings in this research study disclosed that the interviewed women were active searching for social contacts in their lives. Also, it resulted that two of informants' future vision for a good life was not closely related to their personal plans and dreams, but mostly to the well-being of their family members. Three of the women though, expressed ideas about developing their professional path and two about moving out of the country. It is also suggested that the collectivistic or individualistic type of society of a person plays role in prioritizing personal growth. The majority of the interviewees were born in a collectivistic society, but also living in Finland from 4 to 31 years, has inevitably brought changes to their identities and points of view in life's priorities. Good social skills, social adaptation and social support play role in (Tappata, L. 2006:21-22) obtaining a good social well-being. The findings of the interviews pointed out that most of the women do not feel confident in their communication in Finnish, which is an obstacle for using their social skills effectively. Nevertheless, the women are not giving up on the hope that they will reach better language skills, which will contribute to creating better connection to the Finnish society. Four of the women expressed positive feelings about living in Finland and one was clearly feeling isolated and ignored. Concerning the physical well-being, there was no sufficient data provided from the informants. One of the informants mentioned, that music and dance could positively affect body and mind. Two others told that they would participate in physical activity groups offered from the community center, if they had time.

But no concrete actions were taken to practice any physical activities. From their responds could be noticed, that physical health was not a priority and it did not have any big importance in their daily lives, which could sustain or enhance their holistic well-being.

It is to emphasize that due to the extent of the research study and the number of the informants, who participated in the interviews, the findings do not attempt to lead to generalized conclusions. Further studies should be done in order to reach broader conclusions through collecting data from more extended sample of clients since the growing number of immigrants in Finland predisposes broader variety of immigrant women's profiles. The participants in this research studies were chosen on the principle of sufficient language skills. It is yet to be studied the role of the working life partners in enhancing the holistic well-being of immigrant women who lack both Finnish and English language skills. Their voices were not heard in this thesis work, so their profiles and their experiences are to be examined. Since the informants provided data mostly about the psychological and social well-being, more studies could be done in relation to the role of Kylämaja Community Center and Let's Read Together Network in enhancing their physical well-being.

References

- Adams, Robert (ed.), Dominelli, Leena (ed.) and Payne, Malcolm (ed.). 2005. *Social Work Futures: Crossing Boundaries, Transforming Practice*. Consultant Editor: Jo Compling, Palgrave Macmillan
- Alitolppa- Niitamo and Säävälä. 2013. *Olemme muuttaneet - ja kotoudumme. Maahan muuttaneen kohtaaminen ammatillisessa työssä*. Väestöliiton Monikulttuurinen osaamiskeskus. Kirjapaino Fram, Vaasa
- Boyatzis, R.E. 1998. *Transforming qualitative information: Thematic analysis and code development*. Thousand Oaks and New Delhi: SAGE Publications.
- Dominelli, Leena. 2006. *Women and Community Action*. Revised Second Edition. Bristol Policy Press
- Foner, Nancy. 2005. *In a New Land. A Comparative View of Immigration*. New York University Press
- Hall, Irene and Hall, David. 2004. *Evaluation and Social Research. Introducing Small-Scale Practice*, Editor: Jo Campling, Palgrave Macmillan
- Morgan, Robin. 2003. *Sisterhood is Forever. The Women's Anthology for a New Millenium*. Washington Square Press
- Nagata, Dona K., Kohn-Wood, Laura, Suzuki, Lisa A. 2012. *Qualitative Strategies for Ethno-cultural Research*, 1st Ed, American Psychological Association, Washington, DC
- Potszch, Tobias. 2013. *Lectures. Qualitative Research Methods*. Laurea University of Applied Sciences
- Tommila, Liisa. *The Finnish Federation of University women*. 2016. Presentation. Mamut. Let's Read Together Network

Ebrary books References:

Allin, Paul, and Hand, David J. 2014. Wellbeing of Nations. Somerset, GB: Wiley

Fisher, Edward F. 2014. Good Life: Aspiration, Dignity and the Anthropology of Well-being. Stanford University press

Helker, Paul and Vaudenberg, Peter. 2015. Keywords in writing studies. Utah State University Press

Lessow-Hurley, Judith. 2003. Meeting the Needs of Second Language Learners: An educators guide. Association for Supervision and Curriculum Development. Alexandria, Virginia USA

Martikainen Tuomas, 2013. International Studies in Religion and Society, Volume 18: Religion, Migration, Settlement: Reflections on Post-1990, Immigration to Finland, Publisher Brill

Rose, Wendy, Wade, Jim, Bentovim, Arnon, 2006. Enhancing the Well-being of Children and Families through Effective Intervention. Jessica Kingsley Publishers

Scollon Ron and Scollon Suzanne, Wong Jones, Rodney H, 2011. 3rd Edition. Language in Society: Intercultural Communication: A Discourse Approach. Wiley-Blackwell

Tappata, L. 2013. Beyond Well-being. The Fascination of Risk and of the New Psychological Addictions. Nova Science Publishers

Electronic sources:

http://www.academia.edu/3787245/Inclusive_and_exclusive_belonging_-_the_impact_on_individual_and_community_well-being, referred to on 17.04.2016

<http://www.crec.co.uk/docs/Trustworthypaper.pdf> , referred to on 17.04.2016

<http://infed.org/mobi/community-centers-and-associations/> , referred to on 12.04.2016

http://www.luetaanyhdessa.fi/let_s_read_together.html, Let's Read Together-Project, Period 2007-2010, Final Report, referred to on 03.12.2015

<http://kylamaja.fi/asukastalo-kylamaja/>, referred to on 03.12.2015

<http://www.qualres.org/HomeLinc-3684.html>, referred to on 26.04.2016

<http://www.vaestorekisterikeskus.fi/>, referred on 17.01.2016

<http://web.wellesley.edu/NECASL/Pdf/11.10.08Mixed%20Methods%20presentation%20for%20web.pdf> , referred to on 02.03.2016

Tables

Table 1A. Reducted data from the first interview, used in thematic analysis.....	17
Table 1. Data collected during the first interview.....	51
Table 2. Data collected during the second interview.....	55
Table 3. Data collected during the third interview.....	59
Table 4. Data collected during the fourth interview.....	62
Table 5. Data collected during the fifth interview.....	66
Table 2A. Reduced data from the second interview, used in thematic analysis.....	69
Table 3A. Reduced data from the third interview, used in thematic analysis.....	71
Table 4A. Reduced data from the fourth interview, used in thematic analysis.....	73
Table 5A. Reduced data from the fifth interview, used in thematic analysis.....	76

Appendices

Appendix A. Informing brochure.....	42
Appendix B. Interview questions.....	43
Appendix C. Post interview comment sheets.....	47
Appendix D. Reduced data used in thematic analysis.....	68

Appendix A. Informing brochure

Haemme innokkaita naisia osallistumaan Laurean opiskelijoiden opinnäytetyöprosessiin!

Ketkä me olemme?

Laurean amk opiskelijaa Rozarta ja Slavina

Opinnäytetyön aihe:

***Asukastalo Kylämajan ja Luetaan Yhdessä Verkoston yhteinen rooli
maahanmuuttajanaisten kokonaisvaltaisen hyvinvoinnin parantamisessa.***

Mistä on kyse?

- *Maahanmuuttajien kokonaisvaltaisen hyvinvointi*
- *Asukastalo Kylämajan ja Luetaan Yhdessä Verkoston vaikutuksen*



Kuinka te voisitte auttaa?

- *Te kerrotte rohkeasti omien kokemustenne kautta maahanmuuttajaelämästä*
- *Käydään esimerkiksi läpi teidän toiveista, haaveista, odotuksia jne.*

Osallistujien lukumäärä tarvittava: 6 naista

Haastattelu pituus: 15-25 minuuttia

Kyllä, osallistun.

En osallistu, kiitos.



***Osallistujat pysyvät nimettömänä ja haastattelun tulokset ovat käytettävää vain
opetustarkoituksiin.***

KIITOS YHTEISTYÖSTÄ!

Appendix B. Interview questions

The Interview Questions in English (Initial version)

1. How old are you?
2. How long have you been living in Finland?
3. What is your education?
4. How did you decide to come to Finland?
5. What do you do at the moment? Are you working, going to school, taking care of your kids?
6. What are the activities you are participating in Kylämaja Community Center, besides Let's Read Together class?
7. How do you feel right now, after Let's Read Together class?
8. What other kind of activity you would like to be organized in Kylämaja Community Center? How could Kylämaja support your ideas?
9. Which of the Kylämaja Community Center's services do you find useful?
10. How would you describe the society you are coming from?
11. How would you describe your life as immigrant in Finland? How do Kylämaja and Let's Read Together Network support you?
12. How confident do you feel with using Finnish language in this moment? How do your language skills improve by attending Kylämaja Community Center and Let's Read Together class?
13. What else are you doing to improve your Finnish language, except attending Let's Read Together class?
14. Have you made friends with some of the Kylämaja Community Centers' visitors?
15. How do you see yourself accomplished and happy in Finland in the future? How could Kylämaja Community Center and Let's Read Together Network help you?

Haastattelukysymyksiä suomeksi (Ensimmäinen versio)

1. Minkä ikäinen sinä olet?
2. Kuinka pitkään sinä olet asunut Suomessa?
3. Minkälainen koulutus sinulla on?
4. Miten sinä päätit tulla Suomeen?
5. Oletko töissä, hoidatko lapsia, oletko koulussa?
6. Mihin asukastalon toimintaan osallistut, paitsi Luetaan Yhdessä kurssiin?
7. Miltä tuntuu täällä hetkellä kurssin jälkeen?
8. Tuleeko mieleen joku aktiviteetti tai tapahtuma, jonka haluaisit järjestää

Kylämajassa. Miten Kylämaja voisi tukea sinua tässä?

9. Mitkä palvelut ovat sinulle tärkeitä asukastalossa?
10. Miten kuvasit sinun kotimaan yhteiskunta?
11. Millaista sinun elämäsi on maahanmuuttajana Suomessa? Oletko saanut tukea

Kylämajasta ja Luetaan Yhdessä Verkostosta?

12. Miten arvioit omaa kielitaitoasi täällä hetkellä? Kuinka käyntisi täällä on auttanut sinulle?
13. Mitä muuta teet suomen kielen parantamiseen, paitsi osallistumaan Luetaan

yhdessä kurssille?

14. Oletko saanut kavereita asukastalosta?
15. Mitä tekisi sinusta onnellisen Suomessa? Voisiko Kylämaja ja Luetaan Yhdessä

Verkosto auttaa sinua jollain tavalla?

The Interview Questions in English (Revised version)

1. How old are you?
2. How long have you been living in Finland?
3. What is your education?
4. How did you decide to come to Finland?
5. What do you do at the moment? Are you working, going to school, taking care of your kids?
6. What are the activities you are participating in Kylämaja, besides Let's Read Together class?
7. How do you feel right now, after Let's Read Together class?
8. What other kind of activity you would like to be organized in Kylämaja? How could Kylämaja support your ideas?
9. Which of the Kylämaja's services do you find useful?
10. How would you describe the society you are coming from?

11. How would you describe your life as immigrant in Finland?
12. How does Kylämaja and Let's Read Together Network support your life in Finland?
13. How confident do you feel using Finnish language in this moment?
14. How do your language skills improve by attending Kylämaja and Let's Read Together class?
15. What else are you doing to improve your Finnish language, except attending Let's Read Together class?
16. Have you made friends with some of the community centers' visitors?
17. How do you see yourself accomplished and happy in Finland in the future? How could Kylämaja and Let's Read Together Network help you?

Haastattelukysymyksiä suomeksi (Tarkistettu ja korjattu versio)

1. Minkä ikäinen sinä olet?
2. Kuinka pitkään sinä olet asunut Suomessa?
3. Minkälainen koulutus sinulla on?
4. Miten sinä päätit tulla Suomeen?
5. Oletko töissä, hoidatko lapsia, oletko koulussa?
6. Mihin asukastalon toimintaan osallistut, paitsi Luetaan Yhdessä kurssiin?
7. Miltä tuntuu täällä hetkellä kurssin jälkeen?
8. Tuleeko mieleen joku aktiviteetti tai tapahtuma, jonka haluaisit järjestää
Kylämajassa. Miten Kylämaja voisi tukea sinua tässä?
9. Mitkä palvelut ovat sinulle tärkeitä asukastalossa?
10. Miten kuvasit sinun kotimaan yhteiskunta?
11. Millaista sinun elämäsi on maahanmuuttajana Suomessa?
12. Oletko saanut tukea Asukastalo Kylämajasta ja Luetaan Yhdessä Verkostosta?
13. Miten arvioit omaa kielitaitoasi täällä hetkellä?
14. Kuinka käyntisi täällä on auttanut sinulle?
15. Mitä muuta teet suomen kielen parantamiseen, paitsi osallistumaan Luetaan
Yhdessä kurssiin?
16. Oletko saanut kavereita asukastalosta?
17. Mitä tekisi sinusta onnellisen Suomessa? Voisiko Kylämaja ja Luetaan Yhdessä
Verkosto auttaa sinua jollain tavalla?

Appendix C. Post interview comment sheets

Post-Interview Comment Sheet 1

Interview summary 1

ID:	Interviewee 1
Date:	01.03.2016
Length of interview:	36 min. 13 sec.

1. How would you describe the interviewee's overall view on the support which they get from Kylämaja Community Center and Let's Read Together Network at the moment: remarkable, sufficient, inadequate, deficient, etc.?

Exceptional support, there are enough of activities organized, but besides Let's Read Together class she does not have the time to attend more of them. She has been using community center's facilities also for study purposes.

2. How would you rate the overall quality of the interview? Did the interviewee provide lots of interesting details, or very little? Circle one.

Lots of interesting details	<input checked="" type="radio"/>	Some interesting details	<input type="radio"/>	Very little interesting details	<input type="radio"/>
-----------------------------	----------------------------------	--------------------------	-----------------------	---------------------------------	-----------------------

3. Did the interviewee say something noteworthy/ interesting in response to one or more of the interview questions? What questions did she provide interesting detail if any?

Question number/ question topic	Jot down 3-4 words about what she said
6/9/13	Kielikummi
5/8	Paying back for everything that she gets from Kylämaja Community Center, volunteering for the English language group.
7/12	She communicates fluently in English, but she still thinks that Finnish language is a main tool to adopt in Finnish society. She went through a process of realizing that and took action.
14	It is a good place to socialize, she met pleasant people to communicate to.

4. Points that came up during this interview that would be worth following up during the next interview.

(a) The length of the interview was longer than expected, we need to give information to the next participants, that it might take 20 - 40 min depending on how they answer the questions.

(b) Question number 11, 12 and 15 are to be divided.

(c) We had prepared a little treatment for the participants, but this interviewee avoided having buns, so we are opting for a healthier choice for the next interviews and getting fruits. Also we thought that we could give the participants a little gift (Bulgarian martenitsa), symbolizing the coming of the spring.

Excerpt of Interview 1	Comments
<p>Interviewer: What is your education?</p> <p>Interviewee 1: I have first education as a primary school teacher and a second one; I have a master degree in communication and PR, science of communication. Now I am studying pedagogical module in Haaga-Helia.</p>	Post- graduate, Masters' Degree in Communications; Additional module in Pedagogy in Haaga-Helia University of Applied Sciences
<p>Interviewer: How did you decide to come to Finland?</p> <p>Interviewee 1: Oh, it's a long story. 12 years ago I moved in Cyprus with my ex-husband. We lived there 4 years and he wanted to move. He relocated here in Finland. He had other choices in Australia and America. I did not want to go there and there, but we lost our way here in Finland. It happens! So i came with the family.</p>	Family reasons. Her husband decided to come to Finland, because of a job offer, but they took a mutual decision to relocate to Finland.
<p>Interviewer: How would you describe the society you are coming from?</p> <p>Interviewee 1: I am coming from a communist system. Until seventh grade I was educated in a communist system and after that education was influenced by communism. So people were more in groups and helped each other many years ago. But when I worked there as a primary school teacher, it was totally a different environment. So before there was not so much of competition and the quality of education was good. Nowadays there is a lot of completion between students and teachers also, and they do not cooperate. People enjoy life, they have hobbies and it is something like here. We are different culture, we communicate a lot, and we are visiting a lot. Maybe here they are different people.</p>	The society from which she is coming has been going through transition - from communist (meaning collectivist type) to democratic type. However, there have been many changes happening and nowadays it is individualistic type of society.
<p>Interviewer: How long have you been living in Finland?</p> <p>Interviewee 1: Almost 8 years in May</p>	About 8 years
<p>Interviewer: What do you do at the moment? Are you working, going to school, taking care of your kids?</p> <p>Interviewee 1: At the moment I am going to school and try to learn Finnish language. I realized I have worked 4 years and a half in an international environment, in kindergarten and I could not get the language at all, working in English for 8 hours. My daughter is in English class and all my friends speak English. And I decided to give up with job, continue with studies and come for Finnish courses, and try to integrate more in the society.</p>	Studying is her main occupation in the moment. She is attending the University of Applied Sciences to convert her previous studies. She is also paying serious attention to learn Finnish language.
<p>Interviewer: How would you describe your life as an immigrant in Finland?</p> <p>Interviewee 1: To be honest, I didn't feel like going into the society, like understanding Finnish society. Because I was working in an international environment. So I was working with</p>	There are some cultural differences and not being able to communicate freely in Finnish is a barrier in front of her full integration. She feels that it is difficult to make

<p>foreigners, and they were the same type of people like me. Most of my friends are foreigners because of the language. Finnish language is very difficult and is hard to make Finnish friends. The environment of working with foreigners is very different, same problems.</p> <p>I never felt like I am not welcome here. I don't want to be Finnish, but I want to learn the culture and have respect. In my situation the language is limiting to integrate in the society. Finnish language is very important, and is some kind of respect to the culture, for the country.... in my opinion and is much easier..... Everything is in Finnish, like papers, so I think it is very important to know a certain level of Finnish.</p> <p>It's difficult to read people, who haven't been abroad or in touch to other cultures. For example in my English conversation club usually I have 8 people, most of them they are retired and maybe it's the age difference, it's the culture as well, it's so difficult to read them if they are happy, if they like it, if they don't like it. It's so difficult to organize something more like dynamic, it's not an university course, it's not a language course...I had this that I didn't really dare to ask their e-mail address, because I don't know what to expect from them. But, it's difficult to read people who are not talking so much, some of them are just listening. But it is their culture and as I said the age.</p>	<p>Finnish friends and also to experiment in her job, because she is concerned that this might not fit the taste or culture of her students. She mentions that she experiences communication barriers and has hardships with understanding what do people feel and think when communication is missing.</p> <p>The interviewee went through a process of realizing the importance of knowing more about the society in which she is living and now she is curious about it. She believes that learning Finnish is a matter of respect to the country and Finnish people.</p>
<p>Interviewer: What are the activities you are participating in Kylämaja Community Center, besides Let's Read Together class?</p> <p>Interviewee 1: So I have another class on Thursday, Puhu suomea. It is a very nice class, some kind of Drama, so learn Finnish through drama....it is very nice way to learn language. And I volunteer myself in the English conversation group. I said, I need to give something back... as I am not working, so I could do it. I participated once in cooking class, organized by sosionomis and cooked some traditional soup from my home country, which is provided on Wednesdays lunch time, and because it is very cheap, people come to buy it.</p>	<p>Puhu suomea and Luetaan yhdessä are the classes which she attends, to learn Finnish language, along with meeting with her teacher from Kielikummi. However, she is also volunteering herself as a leader of an English speaking group and participates in projects, organized by students, in order to pay back for what she gets out of Kylämaja Community Center.</p>
<p>Interviewer: What other kind of activities you would like to be organized in Kylämaja Community Center? How could Kylämaja Community Center support your idea?</p> <p>Interviewee 1: They have many activities actually, but I don't have time to come. They have dance, art and crafts. We made once workshop with my colleges from Haaga-Helia. I have something in my mind about teaching or communication, but the problem is that people are busy during the day and the center is closed in evenings.</p>	<p>She has already a teaching or communication activity in her mind, but still thinking about its implementation.</p>
<p>Interviewer: Which services of Kylämaja Community Center do you find useful?</p> <p>Interviewee 1: I could use the facilities for my study projects. They are very helpful and open in general.</p>	<p>She could use the facilities for study purposes.</p>
<p>Interviewer: How does Kylämaja Community Center support your life as an immigrant in Finland?</p> <p>Interviewee 1: They are trying, they support a lot, they help us with our projects a lot, but it depends on people, if they are busy or not...usually here there are coming immigrants, and</p>	<p>Kylämaja Community Center is very supportive towards the clients. It all depends on the client's needs and time to use the services.</p>

<p>they are not working, they come for language, but they have families and are busy. They cannot participate in everything.</p>	
<p>Interviewer: How do your language skills improve by attending Kylämaja Community Center and Let's Read Together class?</p> <p>Interviewee 1: My teacher from here, she also sends messages through Facebook, so we started to communicate and write sentences in Finnish. And here also they provide Kielikummi, some kind of godmother's language. They give you a person and you could meet once a week with her. I have a person. She is a Spanish teacher. She is from Finland, Finnish girl, and we meet from time to time for 1, 2 or 3 hours. We became very good friends. We visit each-other and we speak only Finnish language. It is kind of practice Finnish. I can feel comfortable reading, more children's book but I couldn't speak. The language is coming this way, if you don't use, you lose it. The lady who organizes Kielikummi is a volunteer in Kylämaja. She asked me if I want a person to speak in Finnish. She suggested me to try and when I met her I liked her, because she is a teacher and she knows how to explain. She uses a lot of body language. And I started to be more comfortable, we are friends and I open my mouth and say something.</p>	<p>She is communicating with her Finnish language teacher from Let's Read Together class not only during their meetings in Kylämaja Community Center, but also through social media. She also became friend with her Language Godmother from Kielikummi and uses Finnish as the language of communication with her. According the interviewee, the language is activated through face to face communication during which she is challenged to speak.</p>
<p>Interviewer: How do you see yourself accomplished and happy in Finland in the future? Interviewer: How could Kylämaja Community Center support your holistic well-being in the future?</p> <p>Interviewee 1: I am kind of stuck here, because I am divorced and we have both a shared custody for my child. I wouldn't like to live here for all of my life. I would like to travel a bit, and then go back to my home country, because I am attached to my parents. But it is so difficult to move from country to country when you have a child. It might be difficult for her to adapt back in my country. It's a bit tricky; I didn't come here to stay here. That's why I chose English language to my daughter, because my husband was moving from country to country. Finland was closer than America or Australia and I said: "Ok, we will stay here and after that we will move back to my home country or to another one, which you don't have to learn Finnish language or whatever". So I didn't plan to come here and I've been trying to integrate, to learn the language, I divorced, to get a job. So I am trying to integrate, even if I am forty, I am still learning and trying. At this time I am trying to be part of their educational system. Because I can't understand it from being in an international environment. But when you study it's different, you'll understand that it's about network, huge network. I am trying to adopt and if I get a job from the education system I am fine, if not, I am trying to go in another direction. I don't know anything else to do, to be honest. Or with art, it was my dream. So I could study something, but I can't afford it to study for three years, I need to work. I'll go in some direction, but with teaching. It's so difficult to change your orientation in a foreign country, without knowing the language in perfection.</p>	<p>Finding a job is a priority. The client is in a process of studying Finnish language and she aims on getting a job in the education system, in order to feel better in Finland. Still, she is open to other options, but it seems that right now the key to feel settled with her Finnish life is in her future professional development.</p>
<p>Interviewer: How do you feel right now after the Finnish language class?</p>	<p>She likes being in Let's Read Together class and feels that such kind of informal teaching</p>

<p>Interviewee 1: I like it. They start with a very low level, but at least the way they are teaching you....the words are stuck much easier than when I read by myself and when I go to normal courses...and you have one hour a teacher for yourself. So you can do whatever you want, on which level you want... it is some kind of free choices, so I think I like it.</p>	<p>is more beneficial, compared to formal language courses or reading on her own.</p>
<p>Interviewer: How confident do you feel with using Finnish language in this moment?</p> <p>Interviewee 1: Actually I don't feel very confident, but at least I open my mouth and say something, and they (Finns) like it. Initially I thought I do not need to learn Finnish, because, it is so different from other languages. I kind of refused to listen it. I have some friends that now I have started to write messages in Finnish. One of my best friends is from Finland. We have worked together for two years in the kindergarten, so she has the patience to correct my messages, my grammar mistakes....and I don't know...TV, I am watching cartoons and try to speak in supermarket. It is much easier with English, but it is the first time where I started to speak Finnish, good bad, it does not matter. At least I open the mouth and say something in Finnish.</p>	<p>She does not feel very confident. Still, socializing with Finnish friends, watching TV and trying to speak the language in everyday situations has helped her to gain more confidence in communicating in Finnish.</p>
<p>Interviewer: What else are you doing to improve your Finnish language, except attending Let's Read Together class?</p> <p>Interviewee 1: I am coming here. This is the way that I found this place. I decided not to go in normal courses. I was before in Helsinki University and I didn't get the language. I got the grammar, but I didn't use it to speak, so I decided to come, to be more like communication between people. So I am coming here three times a week for Puhu suomea, just to use the language.</p>	<p>Practicing Finnish in several language courses in Kylämaja Community Center has helped her to activate her language. She is also watching TV, cartoons, reading in Finnish. Going through informal language courses does not seem to have helped client's language skills and confidence.</p>
<p>Interviewer: Have you made friends with some of the community center's visitors?</p> <p>Interviewee 1: Yeah, my teacher from this Finnish course, my teacher, who is also a Spanish teacher. Very nice and very open. What I realized here is that people who have been abroad or in an international environment, Finnish people I am talking about are totally different. They communicate much, they understand the culture much, they adopt to our culture much than the one that were living only here and they didn't have other connection, or not so many connections with people from outside Finland. Yeah, I made lots of friends. Before I didn't know about the existence of such community centers. But this year is the first year when I have been in touch with these Finnish people and from other countries. And I made lots of friends here, I have very good friend from Peru. I made friends from this group; we talk a lot, even if it is for 1-2 hours. But it's some kind of mutual respect between us. I think it's a good place where to make friends in different ages. And sometimes old people are very</p>	<p>She has befriended two of her teachers in Kylämaja Community Center and a girl from the Finnish class. She has made lots of friends, because she is socializing with the rest of the participants, too. She is benefiting out of the multicultural social interaction, which occurs in Kylämaja Community Center.</p>

interesting.	
--------------	--

Table 1. Data collected during the first interview

Interview summary 2

ID:	Interviewee 2
Date:	01.03.2016
Length of interview:	22 min. 44 sec.

1. How would you describe the interviewee's overall view on the support which they get from Kylämaja Community Center and Let's Read Together Network at the moment: remarkable, sufficient, inadequate, deficient, etc.?

She is getting remarkable support. Kylämaja Community Center and Let's Read Together class play important role in her life. She meets friends, participates in activities and even recommends the services provided in the community center to other people, that she knows.

2. How would you rate the overall quality of the interview? Did the interviewee provide lots of interesting details, or very little? Circle one.

Lots of interesting details	Some interesting details <input checked="" type="radio"/>	Very little interesting details
-----------------------------	---	---------------------------------

3. Did the interviewee say something noteworthy/ interesting in response to one or more of the interview questions? What questions did she provide interesting detail if any?

Question number/ question topic	Jot down 3-4 words about what she said
10	She took initiative in communicating first to people, as according to her the locals are not starting an interaction first
6/13	She lives close to Kylämaja Community Center and noticed when it was about to start operating. Ever since then she has been attending and spreading the word about their services. When someone that she knows needs support, she is recommending a certain employee from there, which could be helpful in the situation.
6	She participates in several activity groups in Kylämaja Community Group and finds the community center as a vital part of her social life and holistic well-being.
15	Her future expectations depended on what God has planned for her life to be.

4. Points that came up during this interview that would be worth following up during the next interview.

- (a) The language which we use should be adapted to the language skills of the interviewee. We started the interview in English, but then the participant switched in Finnish and we got along with that.
- (b) We got the feeling that the participant did not understand the point of question number 15 and we were not sure, whether it was a matter of language issues, inconvenient question from religious point of view, cultural or middle age expectations.
- (c) We should give exact information about the time frame of the interview.

Excerpt of Interview 2	Comments
<p>Interviewer: What is your education?</p> <p>Interviewee 2: I am teacher in my country, but in Finland I take many courses in here, but I didn't study in a university. I go to work in päiväkoti three time I think in Matinkylä.</p>	University degree in Pedagogy.
<p>Interviewer: How did you decide to come to Finland?</p> <p>Interviewee 2: Ah. I come to Finland because my husband is a study, I didn't come to stay in Finland in the beginning. Because my country is give my husband to take doctor in Finland. To study. And my country this money, kuukausi raha, about ten years, something like that. And when they give this, they must to be back to my country, because they finish this school and they give money. But after that my husband finish and finish this money and he start to work here, in Otaniemi. That's why.</p>	Family reasons. Her husband was accepted to study in a University and later on employed in Finland, so she followed him.
<p>Interviewer: How would you describe the society you are coming from?</p> <p>Interviewee 2: Of course I like to go to my country, but I didn't like to stay. But I like to go every year to my country, to see my mother and to stay a little bit. What shall I do, because my husband is working in Finland and my son is working in Finland? I must stay. But in the beginning I said to my husband: "I didn't want to come to my country, I want to stay in Finland." It's different a little bit. In the beginning when I am coming, nobody talk, but after that I see people and talk with people. In the beginning no in Finland. I started after that and then tried to talk. And I find people very good and talk, they help. Finnish people is very nice, when they take friend, that's meaning friend.</p>	She is saying that there are differences between the society from which she is coming and the Finnish one. She is coming from a culture, where people communicate more. Still, she has adapted to the Finnish culture, she initiates conversations nowadays and thinks that people are nice and friendly.
<p>Interviewer: How long have you been living in Finland?</p> <p>Interviewee 2: 26 years, or 27 years, something like that. 26.</p>	26 years
<p>Interviewer: What do you do at the moment? Are you working, going to school, taking care of your kids?</p> <p>Interviewee 2: I come here to listen every tiistai, this course is very easy for me, because I am at home, and I didn't like to stay at home. Cause I didn't have nothing at home.</p>	She is a house-wife, but she also attends Kylämaja Community Center regularly on Tuesdays.
<p>Interviewer: How would you describe your life as an immigrant in Finland?</p> <p>Interviewee 2: And I like it Finland and I like to stay in Finland. It is ok, no problem for me. It's nice I like it. I didn't know before this country, I didn't listen about Finland. But when I come, I like it. And everything is good. Of course I like to go to my country, but I didn't like to stay. But I</p>	She is feeling good in Finland and does not have any problems here. Her husband and her son have jobs and she wants to stay in the country.

<p>like to go every year to my country, to see my mother and to stay a little bit. What shall I do, because my husband is working in Finland and my son is working in Finland? I must stay. But in the beginning I said to my husband: "I didn't want to come to my country; I want to stay in Finland."</p> <p>Kaikki hyvä! Kaikki menee hyvin.</p>	
<p>Interviewer: What are the activities you are participating in Kylämaja Community Center, besides Let's Read Together class?</p> <p>Interviewee 2: Yes, I come sometime to internetti tai to see who work käsityö. This paikka is very nice and auttaa ihmiset koko ajan, who would have something for course, for ongelma, for problem. And headmaster is very, very nice. They are open, it's cool. I like it. People is very nice and everything is very nice. Sometimes I come to internet classes. Käsityö is very nice. Sometime they make kirpputori, I think two or three, kaksi tai kolme kertaa vuodessa. There is party or something I come. Every year there is mini-party, Kylämaja party.</p>	<p>She likes to attend Kylämaja Community Center. Arabic group on Tuesdays, Let's Read Together class, Naapuriäidit, IT services, Hands and Crafts, Celebrations in the community center, Flea markets. The interviewee also attends some physical exercises from time to time. She uses the service provided by the Espoo city's counsellor in Kylämaja Community Center.</p>
<p>Interviewer: What other kind of activities you would like to be organized in Kylämaja Community Center? How could it support your idea?</p> <p>Interviewee 2: No. I am happy when open this building. I am living here and see this building, nobody said to me, but when they opened I come and I see everything is ok. I come before they opened and I see this paper, nobody said to me. Maybe I said to people. When people are new, I said to them about this place.</p>	<p>She is satisfied with what is offered and she recommends the place to other people.</p>
<p>Interviewer: Which services of Kylämaja Community Center do you find useful?</p> <p>Interviewee 2: Of course when I come to this course for example today, I have course, kello viisi and service tulee keittää kahvi ja ruokaa, laittaa ruokaa. Aina on tosi hyvä. Se on ryhmä Naapuri, ei naapuri, odota. Vai katsoa missä. Tässä, klo 17, Naapuriäidit. Tosi hyvä, joka tiistai. Ja loppuu, kolme tunti. Esimerkiksi tänään klo 10 mä tulen kolme kerta, tai kaksi kerta klo 10 aamulla, tiistaina. Ja on pulla ja kahvia ja teetä. Aamulla on keskustelu ja puhuu arabia. Tämä ryhmä on arabia. Ja klo 5 on suomea, puhu suomeksi. Kaikki suomeksi. Aamulla puhuu arabia, mutta tama ja klo 12 suomi kurssi. Jos tarvi apua paperin kanssa ja mina en ymmärrä, Pia. Tosi hyvä Pia. Pia on auttaa kaikki. Jos mina katson ihmisiä on ongelmia, sanon mene, mene Piaan.</p>	<p>Naapuriäidit, Luetaan yhdessä and Arabic group are among the useful activities. Service in Kylämaja Community Center is understood to be related to offering cafe services - cooking coffee and making food. It is always a very good service. If she has difficulties to understand the language or she needs some help, she is asking Pia Hänninen (the Espoo city's service counsellor in Kylämaja Community Center) for support. She is also recommending Pia for other people, who need assistance.</p>
<p>Interviewer: How does Kylämaja Community Center support your life as an immigrant in Finland?</p> <p>Interviewee 2: Mä menen kävely paljon. Menen jumppaan joskus täällä. On paljon ihmisiä tykkää ja Kylämaja auttaa. Koska maahanmuuttaja paljon tuli ja tarvitse apua. Tosi hyvä kaikki.</p>	<p>Kylämaja Community Center helps her and everything is well done. She exercises and goes for walks from time to time.</p>
<p>Interviewer: How do you see yourself accomplished and happy in Finland in the future? How could Kylämaja Community Center help you?</p> <p>Interviewee 2: Nyt mina...kaikki hyvin. Minä en ole ongelma. El Hamdulillah! Kaikki hyvä! Minä tykkään Suomea. Tuntuu hyvää. Asun Suomessa koko elämä. Mies töissä, poikka töissä. Jos mina töissä</p>	<p>She is happy with the life that she has in Finland, everything is good here. Since her husband and son are working, she is feeling happy. And she feels good both when she works and she stays at home.</p>

hyvä, jos ei, kotona, ei se mitään. Joskus menen töissä. Kiitos, kiitos paljon.	
Interviewer: How do you feel right now after the Finnish language class? Interviewee 2: It's ok, I like it. I like to come, to see, to talk, to listen. Sometime I forget, but now when I come, I remember. Cause at home I speak Arabic, that's why I forget.	She likes coming to Let's Read Together class, because she could see, talk and listen to Finnish language.
Interviewer: How confident do you feel with using Finnish language in this moment? Interviewee 2: Kyllä. Kaikki hyvä. Ihmiset hyvät ja opettajat hyvät. Mitä tarkoitat, minä en ymmärrä. On tosi hyvä, mutta minä tarvitse oppi lisää, koska minä ei ymmärrä kaikki. Koska minä asun täällä, tarvitsen tietää kaikki. Ei ole ongelma, tosi hyvä.	She needs to study more, because she doesn't understand everything.
Interviewer: How do your language skills improve by attending Kylämaja Community Center and Let's Read Together class? Interviewee 2: I like to come, to see, to talk, to listen. Sometime I forget, but now when I come, I remember. Cause at home I speak Arabic, that's why I forget.	At home she speaks Arabic, so by going to Kylämaja Community Center, her Finnish language is activated and she remembers better.
Interviewer: What else are you doing to improve your Finnish language, except attending Let's Read Together class? Interviewee 2: Mä menen kävely paljon. Menen jumppaan joskus täällä. Joskus käyn kirjastossa, ei paljon. En käy uimahallissa, koska minä en tiedä missä.	She goes to the library, but not so often. It seems that Kylämaja Community Center is the only place, which she uses for improving her language skills.
Interviewer: Have you made friends with some of the community center's visitors? Interviewee 2: Joo, joo, oon, oon hyviä ystäviä. Aaaah, mitä kello sinä loppuu tämä? Ei minä kysyn, koska kello viisi tulee ihmiset minun ystävät, jos halua puhua.	She has made good friends in Kylämaja Community Center.

Table 2. Data collected during the second interview

Once asking for the time, second time saying "kiitos", so we thought to speed up the interview. We didn't ask concretely how did her language skills developed by attending Kylämaja Community Center and how could Kylämaja Community Center support her life in future. She seemed tired and we got the signals and didn't want to be intrusive. We also noticed that her language skills were not sufficient and the length of the interview was too long for her.

Interview summary 3

ID:	Interviewee 3
Date:	08.03.2016
Length of interview:	26min 32sec.

1. How would you describe the interviewee's overall view on the support which they get from Kylämaja Community Center and Let's Read Together Network at the moment: remarkable, sufficient, inadequate, deficient, etc.?

It provides good bases for learning Finnish language, which could probably lead to advanced language studies. She would like to attend more activities, but the lack of someone to take care of her children limits the client.

2. How would you rate the overall quality of the interview? Did the interviewee provide lots of interesting details, or very little? Circle one.

Lots of interesting details	Some interesting details X	Very little interesting details
-----------------------------	-----------------------------------	---------------------------------

3. Did the interviewee say something noteworthy/ interesting in response to one or more of the interview questions? What questions did she provide interesting detail if any?

Question number/ question topic	Jot down 3-4 words about what she said
11	Hard life as an immigrant, feeling excluded from both, community back in her country and the local community in Finland. Big cultural difference. Giving birth to their second child made her feeling better and more accomplished with her life in Finland.
17	Future priorities are mostly related to children's education. The education is rated as a high level, but according to her there remains space for improvement regarding children's confidence.
13, 14	She finds useful that elderly people communicate to her in Finnish and gives her more confidence to speak the language. In the past she felt that Finnish speaking group would boost her language skills, so she communicated her idea. This year there is a volunteer who is coming and organizing Finnish speaking class along with grammar details. The client feels that it is useful and enjoys attending it and what she learns there.
16	It is hard to find Finnish friends, because of not having common hobbies, but she socializes with people from her own ethnic group and other foreigners.

4. Points that came up during this interview that would be worth following up during the next interview.

(a) We followed up the notes of the first two interviews and now the number of the questions has grown.

(b) The room which was to be booked for making the interviews happened to be occupied. It was a very busy time for the community center, so we needed to change the settings. After going through several options suggested by the working life partner representative, we also considered the fact that one of our interviewees had two children, so the most appropriate space would be the children's play room. When the interview started, there were also other mothers coming with children and this fact happened to be unfavorable for the interviewing

process. In case some of the next interviewees will have children, we need to consider the booking of the children's play room.

(c) We had prepared this time for the participants Bulgarian martenitsa, symbolizing the coming of the spring, a flower for the International Women's Day and some fruits. The clients felt flattered and happy to receive the presents.

Excerpt of Interview 3	Comments
Interviewer: What is your education? Interviewee 3: Yes, I have my Master in Political Sciences.	Masters' Degree in Political Sciences
Interviewer: How did you decide to come to Finland? Interviewee 3: My husband already had a job over here, so I am with him. As a family.	The husband was employed and she joined him.
Interviewer: How would you describe the society you are coming from? Interviewee 3: Very first of all been living alone here, my social activities are less, a lower level. But in my country I had a lot of social activities, going in my sisters' houses, cousins, uncles, having weddings. Our weddings for four days, five days. So these are the main social activities. And I am participating in the preparation, of course. In anything. We have a lot to do there. We enjoy with each other, contribute sorrows with each other in every activities. I think people back are more active, social compared to Finland. I noticed that some Finnish ignore you, but in my home country, people don't consider that you are a foreigner. Finnish people are like isolated. We have a communication that we are same unit that we are going through. Maybe as being a foreigner here we have a big gap. Even we could go from Espoo to Helsinki and mix very easily. Same here in my home country if you go from one city to another city, we will mix easily. Our common language doesn't separate us.	The community she is coming from is a typical representative of what collectivist society means. Relatives are socializing a lot, spending time together and even live in the same house. Occasions are shared - both good ones and bad ones. She comments that she feels that locals ignore her in Finland and it is much easier to communicate to people in her own country, when she moves from city to city, as when compared to Finland.
Interviewer: How long have you been living in Finland? Interviewee 3: For four years	4 years
Interviewer: Are you working, going to school, taking care of your kids? Interviewee 3: I am a house-wife, taking care of two sons.	She is a house-wife and takes care of her two sons.
Interviewer: How would you describe your life as an immigrant in Finland? Interviewee 3: It is hard, it is very hard. Otherwise as a development, if you see the development, for example, Finland is higher. But still, you miss your country. Being living without parents, without siblings. We live in a house. Even married brothers live in the same house. You just leave all of that and you come here. Kids come next. When I came I was frustrated one year. When the kid comes in my life, the life got a bit smoother. You get busier. I think I am excluded from everything. Because there are many marriages going on. Because they can't wait for us that we are going for one year. We can't go there every year. After one year or two year, they just can't wait for us, everything is going on. Only our life is canteened. We can't go every time there. I think everything is happening smooth there, only we are filling these things. Actually, compared to our culture, even if I learn the language, there is total	Her life as an immigrant is hard. She misses her parents and relatives, but also she feels excluded both from the life in her home country and in Finland. She cannot either travel there every time she needs to, nor change her culture when living here. The fact that she does not share same hobbies and same language with Fins, keeps her away from getting closer to Finnish

<p>difference between your culture and my culture. So this culture comparison is a big difference. It doesn't matter if i learn the language. I think language is my need at the moment. Been living here, as I don't have any social activities with the Finnish so I don't know what the main culture is. If I would have it, still it won't change culture for me and I won't change culture for it. Maybe we could share few things, maybe we could share food, we can share our home decor, like we do this in our country and you do this in your country. This is something else, minor one. Clothing maybe share the clothing with each-other.</p>	<p>culture. Anyway, on client's opinion, sharing few things like home decor, food or clothing could be the only cultural exchange. According to her the two cultures are so different, and all the upper- mentioned gives her the feeling of living a limited life. Giving birth to their children has made life in Finland busier and smoother.</p>
<p>Interviewer: What are the activities you are participating in Kylämaja Community Center, besides Let's Read Together class?</p> <p>Interviewee 3: I am coming just for the Finnish language and for nothing else. On Monday and Tuesday I come here, for Finnish classes. Otherwise not other activities.</p>	<p>Puhu suomea, Luetaan yhdessä</p>
<p>Interviewer: What other kind of activities you would like to be organized in Kylämaja Community Center? How could Kylämaja Community Center support your idea?</p> <p>Interviewee 3: Speaking, I think speaking, for Finnish. But I think if you don't have vocabulary you can't understand speaking. I have to increase my vocabulary. Last year when I was being here, there was a teacher who was teaching us basic things, giving us the papers about kitchen things. And one year after, when I came back there is a teacher who teaches us along with grammar, and she asks us what you want next. And we discuss, we want this, we want that. These language classes are considered to be the best. She teaches about the shop dealing, they tell us about everything about Finland culture and society, not only grammar. Kylämaja is already supporting. The kids are in the classroom. They don't bother. They are very kind to my kids. I am the only one who has kids. They are too much collaborative with me. I am quite happy.</p>	<p>The client is interested in improving Finnish language by practicing it more in spoken forms. She feels like Kylämaja Community Center has supported her need. First she is supported to attend the classes accompanied by her two sons and the staff is collaborative about this. And second, this year in Kylämaja Community Center a volunteer teacher is organizing speaking finish classes along with grammar, planned according to clients' needs and opinions. She likes these classes best, as she also learns about Finnish culture and society.</p>
<p>Interviewer: Which services of Kylämaja Community Center do you find useful?</p> <p>Interviewee 3: I want to come to the beautician class, but I cannot. There is also knitting. I have kids, so they don't allow kids. I mean, I want to join yoga and kind of this; of course they will interrupt me. And the second thing is their nap time and then my time depends on their nap time and their activities and then I go out for what I want to do.</p>	<p>The client would like to attend different activities, such as beautician class, knitting and yoga. But being a mother of two little kids limits her to think about her own needs.</p>
<p>Interviewer: How does Kylämaja Community Center support your life as an immigrant in Finland?</p> <p>Interviewee 3: It is already doing much, by having all this much activities. It is a nice a place to visit, and to learn Finnish language as been living here I need. But as I said my time depends on my kids' activities, so I can't attend many classes.</p>	<p>The client finds Kylämaja Community Center already very supportive with all the activities that it is organizing.</p>
<p>Interviewer: How do you see yourself accomplished and happy in</p>	<p>The client's future plans</p>

<p>Finland in the future? How could Kylämaja Community Center help you?</p> <p>Interviewee 3: Actually the education in Finland is going on the top, but we have seen that kids are not much confident as compare to other countries. As you have noticed or not, the kids are not as confident and bold as in other countries. We are a bit confused about this, whether we should stay here for education purpose, or should we let him finish and get a good education. Although the education is very best, young generation is not very professional. My husband wants to start IT business. Then when the business grows, i am definitely going to help him out, maybe in human resources and other things without being educated in IT profession. In the field of IT i cannot find such people in Kylämaja, maybe will provide me a base for Finnish, and in the future i can join high classes easily. And i can easily communicate with them. It will help me out.</p>	<p>do first of all relate to the children's' education. She pays big attention to children's good education and self-confidence. Second, her husband is thinking of starting an IT business, and she will help out with it. The client does not though see how Kylämaja Community Center could support in these terms. But in relation to the Finnish language skills it is already helping her.</p>
<p>Interviewer: How do you feel right now after the Finnish language class?</p> <p>Interviewee 3: I have just started to learn the grammar. After grammar I am trying to get vocabulary. The main thing in Finnish is pronunciation.</p>	<p>She has just started to learn the language.</p>
<p>Interviewer: How confident do you feel with using Finnish language in this moment?</p> <p>Interviewee 3: Ah, being living here, I need to learn Finnish. Because you have to communicate, going shops, everywhere. And even if you are lost somewhere, we need to ask. Being living here I think this is the most important thing, to learn the language. And I think this is a bit different and a bit difficult. I have heard that there are three kind of languages, which are hard to learn and Finnish is one of them. So I am trying to learn it. I feel confident about saying common things.</p>	<p>She feels the need of learning Finnish and admits that the language is the most important thing, when living in Finland. So she keeps on learning it.</p>
<p>Interviewer: How do your language skills improve by attending Kylämaja Community Center and Let's Read Together class?</p> <p>Interviewee 3: When I first started Finnish language classes for employment, I felt like I jet was flying over my head...haha...so I could not understand anything. Now I am learning a lot in Kylämaja and it is a very good base for preparing for higher Finnish language classes.</p>	<p>The client finds Kylämaja Community Center and Let's Read Together class as a good base for further Finnish language improvement.</p>
<p>Interviewer: What else are you doing to improve your Finnish language, except attending Let's Read Together class?</p> <p>Interviewee 3: Sometimes kids play with each-other in parks, but it is hard for me to find Finnish friends. I think the older people help a lot. They feel very happy when you speak, even a few words. They enjoy, they try to teach you. I had a neighbour in Tapiola. She was old, but she helped us to speak Finnish. If there are some other classes would attend, my kids are allowed. I would appreciate if there are other classes.</p>	<p>On client's opinion, it is the older people those who try to communicate and her into learning and improve the language skills. She would appreciate though to attend other classes where her children could also pass.</p>
<p>Interviewer: Have you made friends with some of the community center's visitors?</p> <p>Interviewee 3: Yeah, I have few friends. I have friend in Kylämaja, and we have our own friends from my own country. I have one Bangladeshi friend and one from Iraq here in language class, Estonian two or three friends.</p>	<p>The client has made several friendship relations attending Kylämaja Community Center.</p>

Table 3. Data collected during the third interview

Interview summary 4

ID:	Interviewee 4
Date:	08.03.2016
Length of interview:	16 min. 36 sec.

1. How would you describe the interviewee's overall view on the support which they get from Kylämaja Community Center and Let's Read Together Network at the moment: remarkable, sufficient, inadequate, deficient, etc.?

She felt sufficiently supported by Kylämaja Community Center and communicated that her needs are met. If she had more time, she would participate in more activities.

2. How would you rate the overall quality of the interview? Did the interviewee provide lots of interesting details, or very little? Circle one.

Lots of interesting details	Some interesting details <input checked="" type="radio"/>	Very little interesting details
-----------------------------	---	---------------------------------

3. Did the interviewee say something noteworthy/ interesting in response to one or more of the interview questions? What questions did she provide interesting detail if any?

Question number/ question topic	Jot down 3-4 words about what she said
11	She feels happy living in Finland. It was her dream to come and live in Finland. She feels happy with her life as an immigrant here.
13, 14	She dares to speak Finnish, but aims to learn the language in a higher level. She has been attending formal Finnish language course, but did not find it useful. On the opposite she feels satisfied by attending language courses in Kylämaja Community Center.
7	She especially arranges her weekly schedule so that she could be off work and attend Let's Read Together class. She feels happy after the class.

4. Points that came up during this interview that would be worth following up during the next interview.

(a) The language barrier did not allow us receive as much information as aimed. Questions needed to be simplified in order to get understood by the interviewee. We needed to use more body language and guide her more compared to previous respondents.

Excerpt of Interview 4	Comments
Interviewer: What is your education?	She has studied clothes design.
Interviewee 4: Minä opiskelin ammattikoulussa, suunnittelija vaateita.	

Mutta nyt ompelija.	
Interviewer: How did you decide to come to Finland? Interviewee 4: Minun mies eläkke on Suomessa. Ennen töin Suomessa, tämä on rakennus. Minun mies eläkke on Suomessa. Minä töin minun kotimaassa, mutta minun mies haluaisin asuntoa Suomessa. Tämä on eläkke suomen. Minä tuln lähellä on minun mies tulee Suomessa. Mutta ennen mina hyvä, hyvä Suomessa. Ja mina haluaisin paljon.	Her husband has retired in Finland and lives here, so she decided to join him.
Interviewer: How would you describe the society you are coming from? Interviewee 4: Joo, mina töissä, tässä on töissä. Kotimaassa paljon, paljon ennen ja paljon perhe. Paljon tein perhen kanssa.	She has been working in her home country, she works in Finland too. Back home she has had an active family life.
Interviewer: How long have you been living in Finland? Interviewee 4: Olen ollut Suomessa neljä vuotta.	4 years
Interviewer: Are you working, going to school, taking care of your kids? Interviewee 4: Töissä. Ja vähän, vähän, paikkalla on vähän, mutta työ. Paljon, paljon asiakas Suomessa. Mutta tämä on tiistai päivä tuln tänne, mutta menen paikkalla klo 15-16.	She is working as a dressmaker and she has got a lot of customers. Every Tuesday she participates in Let's Read Together class.
Interviewer: How would you describe your life as an immigrant in Finland? Interviewee 4: Se sopii. Opiskelemaan, ei hyvä kieli.	It is ok. She needs to learn the language better.
Interviewer: What are the activities you are participating in Kylämaja Community Center, besides Let's Read Together class? Interviewee 4: Ei ole muuta. Minulla on paljon, paljon työ. Minä vähän aika vain, mutta kun aika on, mina tuln. Minä haluaisin, mutt töin. Töin paikkalla on paljon, paljon työ. Mitä haluaisin tässä on. On vettäjä ja käsi on (meaning käsityö). Tämä on paljon, paljon käsi.	She is so busy with working, so has no time to visit Kylämaja Community Center often, but according to her; there is plenty of activities in the community center. She would join if she had time hands and crafts for example.
Interviewer: What other kind of activities you would like to be organized in Kylämaja Community Center? How could Kylämaja Community Center support your idea? Interviewee 4: Käsi (käsityö) on ja kauneus (kauneustuokio).	She means that she likes hands and crafts and beauty session.
Interviewer: Which services of Kylämaja Community Center do you find useful? Interviewee 4: Jo, mina haluaisin tulla. Ja minä olen kun Jila tekee, Nourooz juhla, mina tuln.	She likes to visit the community center, especially when there are organized parties, such as Nourooz, a traditional feast of her home country.
Interviewer: How does Kylämaja Community Center support your life as an immigrant in Finland? Interviewee 4: Ei ole muuta, kun kieli.	It does not support her in other ways, except in practicing Finnish language.
Interviewer: How do you see yourself accomplished and happy in Finland in the future? How could Kylämaja Community Center help you?	She feels fine in Finland and she will continue to live here. She wishes though to learn Finnish

Interviewee 4: Ei mitään takaisin, mä on tässä. Minä menen katso perhee, takaisin tulee. Nyt asun Suomessa ja minun mies Suomessa ihan hyvä. Hän vähän ongelmaa, mutta nyt hyvä. Unelmaa, en tiedä?! Ihan hyvää, Suomessa. Minä vähän puhu Suomi, mutta ihan puhuu Suomi, mina paljon, paljon haluaisin Suomessa työ.	language better.
Interviewer: How do you feel right now after the Finnish language class?	She feels good and happy.
Interviewee 4: Minä en tiedä. Hyvä olo, tämä on, olen iloinen.	
Interviewer: How confident do you feel with using Finnish language in this moment?	She tries to communicate on the shops and the swimming pool. The language skills need to improve and that is why she visits the community center, to speak a better Finnish.
Interviewee 4: Ei hyvä normaali kieli, tämä opiskelija tulee. Vähän komunikoimaan, mutta ei puhun hyvin Suomi. Minä vähän, vähän, tämä on kaupassa menee ja uimahallissa. Mutta mina paljon, paljon haluaisin puhun Suomi, ihan puhun Suomi, mutta ei.	
Interviewer: How do your language skills improve by attending Kylämaja Community Center and Let's Read Together class?	She attended before Axell language course for foreigners, but not very satisfied about learning the language. She likes it in Let's Read Together class, where participate a lot of academic teachers and help to practice more the spoken language rather than grammar.
Interviewee 4: Minä menin kurssiin, Axell kurssi on ennen. Mutta vähän puhun. Ei hyvin puhuttaa ja paljon, paljon opettajaa tulee kaksi päivä on puhunut ja ei kirjoita täällä. Ei hyvä koko Suomi (not good Finnish language), ei hyvä.	
Interviewer: What else are you doing to improve your Finnish language, except attending Let's Read Together class?	She practices the language by communicating shortly to the neighbors and at work when communicating with the clients.
Interviewee 4: Naapuri on lähellä. Hän sanoo "Hei, hei" ja puhun, mutta vähän puhun. Ja asiakas tulee on minulla. Ymmäretään?	
Interviewer: Have you made friends with some of the community center's visitors?	She has made friends in the community center.
Interviewee 4: Joo, on ystäviä.	

Table 4. Data collected during the fourth interview

Interview summary 5

ID:	Interviewee 5
Date:	15.03.2016
Length of interview:	42 min. 33 sec.

1. How would you describe the interviewee's overall view on the support which they get from Kylämaja Community Center and Let's Read Together Network at the moment: remarkable, sufficient, inadequate, deficient, etc.?

It is satisfactory. She used the community center as a way to spend time out of home and socialize with people from different cultures.

2. How would you rate the overall quality of the interview? Did the interviewee provide lots of interesting details, or very little? Circle one.

Lots of interesting details	Some interesting details	Very little interesting details X
-----------------------------	--------------------------	-----------------------------------

3. Did the interviewee say something noteworthy/ interesting in response to one or more of the interview questions? What questions did she provide interesting detail if any?

Question number/ question topic	Jot down 3-4 words about what she said
10	When asking about social life in her home country, the interviewee refers to the welfare state.
8	It would be interesting for her to attend music and theatre group activities.
17	For her as being retired, her expectation for the future is related to the good future of her children and grandchildren

4. Points that came up during this interview that would be worth following up during the next interview.

(a) The interviewee was too chatty and abstract with answering the questions, and we felt frustrated that the interview is not going in the right direction. We thought that we need to let it go, because the interviewees are different and it would feel too much as interrogation, if we somehow ask her to stick to the point every time.

Excerpt of Interview 5	Comments
Interviewer: What is your education? Interviewee 5: Minä on ammattikoulu siellä Leppävaara kurssilla, monta vuotta sitten. Minä kun tulin Suomea, mä tein suomi koulussa paljon, kieli suomi. Minä on koulu Etelä Amerikka. Minä ammatti siellä on valmis koulu, ei oo yliopisto, mutta sama kun ammattikoulu. Kosmeetiko. Paperi on mukaan. Ja toinen on kokki.	She has studied cosmetics in her home country and for being a cook in Finland.
Interviewer: How did you decide to come to Finland? Interviewee 5: Minä tulin ihan nuori, melkein. Me tulin, mies on kuollut Etelä Amerikkassa, se on insineero, tekee hyvää. Minun lasta pieni kaksi, tyttö ja pojat. Me tulin leski, mies on kuollut siellä infarktiksi. Neljäkymmentä ikä mä tulin täällä Suomeen. Mun mies kuollu siellä, mies sano sinä pitää mennä Suomi. Sun lasta on suomalainen, tästä Suomen hyvää, rauhallinen, hyvää koulutus ja hyvää ammatti kaikki.	The client has been married to a Finnish citizen. They have lived in her home country until he died. After his death, she moved in Finland with her three children, following her late husband's advice, as

	Finland could be a good place to raise and educate the children.
<p>Interviewer: How would you describe the society you are coming from?</p> <p>Interviewee 5: Paljon erikoista yhteiskunta. Siellä tosi erikois kun Suomi. Siellä sosiaalisessa ei mitään tuki, se on totta. Se on koulu paljon, yliopisto tosi paljon, mutta se on perhe elämä, minun kotimaa. Suomalainen on paljon apua ja tuki paljon. Se on hyvä Suomi. Naista ja mies on sama suomalainen. Sama pitää töihin, pitää maksaa, pitää eteenpäin. Sama lasta. Ja sitten elämä on ihan sama, ei mitään hätä. Pitä maksaa, kun kaikki on kallis. Ja sitten tule hyvä elämä, ei kukaan nälkää täällä, ei kukaan pahaa täällä.</p> <p>Monta kertaa joku sanoo rasiisti. En mina näe tässä rasiisti. Se on kaikki sama elämä, se on hyvä elämä. Ihminen auttaa toinen, toinen auttaa toinen...Kun siellä presidentti on melkein sama kun mina. Ihan sama. Kun se saa palkkaa, pitäisi sama maksaa, osta auto, maksa auto. Vero, maksaa vero. Talo, maksaa talo.</p> <p>Terveys on tärkeä, sairaus on tärkeä.</p>	<p>The social life is so different in her home country. It is family life back home, but no welfare state support at all. On the opposite, in Finland it is good social support from the welfare state. Men and women are same, and have to work, pay bills and raise children equally.</p> <p>According to the client, all people rich or poor, famous or not are equal in Finland. They all work and pay their bills.</p>
<p>Interviewer: How long have you been living in Finland?</p> <p>Interviewee 5: Kahdeksanviisi mä tulín takas.</p>	31 years
<p>Interviewer: Are you working, going to school, taking care of your kids?</p> <p>Interviewee 5: No mina on eläke. Sen takia minä on täällä.</p>	She is a pensioneer. That is why she visits the community center.
<p>Interviewer: How would you describe your life as an immigrant in Finland?</p> <p>Interviewee 5: Monta talvi täällä, menee hankala, kädet on ollut kipuksella, kun on 4-5 kuukautta kautta. Pitää laittaa kato, vaatte, vaatte, vaatte. Minä asun tässä koko elämä mutta se on ihan hankala, politiiko laittaa kaikki. Pitäisi olla oikea linja, oikea ammatti. Mutta tottakai, kun tulín takaisin, uusi elämää, uusi ihminen, koulu hyvin, lasta hyvä elämä täällä ja rauha elämä. Tästä kasva hyvin. Ei mitään vahinko, ei varovainen. Se on suomalainen hyvä, se on hyvä ihminen. Tässä uusi elämä, uusi suku, uusi lasta.</p> <p>Mä tykkään Suomi kun koulu on paljon, kurssi on paljon, kieli paljon. Vaikea kun minä tulín, kun piti opettelee paljon ja opettelee, oppia. Se on tosi hankala. Töihin, töihin, töihin...Tee, tee, tee...Se on Suomi hyvä kun saa töitä täällä. Ja sitten ihminen pääsee pois eläke.</p>	<p>There have passed a lot of winters in Finland, but still the winter is very tough for the client and harms her hands.</p> <p>Politics arrange everything in Finland, according to her, and one needs to be in the right line and profession. But it is a very quiet life in Finland, and Fins are good people. She started a new life in here and she likes it. She has attended a lot language schools to learn Finnish.</p> <p>It was difficult when she came, as she had to learn the language, go to work, but it is good in Finland as one can find work and then retire.</p>
<p>Interviewer: What are the activities you are participating in Kylämaja Community Center, besides Let's Read Together class?</p> <p>Interviewee 5: No siitä se saa monta kurssi, siitä saa englanti kurssi. Mutta en mina käy paljon. Mä tykkään paljon suomen kieli, aina suomen kieli. Se on kolme kertaa, maanantai, tiistai, torstai, kurssilla. Puhu suomea, Luetaan yhdessä. Ja sitten ompelukone, saa kurssilla ompelukoneetta, saa naulattaa, saa tanssi, saa meikki. Minä en käy</p>	<p>There are a lot of activities to attend, but the client attends only Finish courses, three times a week as she like a lot the language and it is never too much to practice it.</p>

<p>kaikki, minä suomen kieli aina. Harjoittella koko ajan, ei koskaan paljon.</p>	
<p>Interviewer: What other kind of activities you would like to be organized in Kylämaja Community Center? How could Kylämaja support your idea?</p> <p>Interviewee 5: Se on musiikki hyvä. Ei se paljon tule mieli, mutta se on hyvä ihminen tekee musiikki, teatteri. Siellä on musiikki, kato, ihan nattisti, se on mieli paljon paljon. Ja sama tanssi, se on hyvä. Se on tosi hyvä.</p> <p>Niin, kaikki on täällä ilmainen, ei mitään maksaa. Se riittää, kun ihminen ei ole koko ajan vapaa, se riittää.</p>	<p>It would be nice to the mind to be some music, dance or theatre activities on client's opinion.</p> <p>Otherwise, it is everything for free in the community center, and it is enough, as people are not free all the time.</p>
<p>Interviewer: Which services of Kylämaja Community Center do you find useful?</p> <p>Interviewee 5: Tässä se on hyvä juttu, siellä kun nuori ihminen. Nuori paljon kun se osaa suomea. Sitten hyvä kun se auttaa vanha. Se on tosi tärkeää. Kun vanha tarvi haken kotiin, mene pankki, mene paperi, auttaa. Se on tosi hyvä. Se on tärkeä, kun siellä on paljon vanha ihminen, ei se jaksa paljon. Kipee, jalaskipee, reuma, ei jaksa paljon mitään. Joskus ei näe hyvin, ei lue hyvin. Pitä hakee lääkäri.</p>	<p>She appreciates the youngsters who speak Finnish and help elderly with such things as: filling applications, booking doctor appointment and so forth.</p>
<p>Interviewer: How does Kylämaja Community Center support your life as an immigrant in Finland?</p> <p>Interviewee 5: Kun se tulen tänne, se on hyvä mieli. Siellä puhetta, musiikki, laulaa.</p> <p>Siellä kun ihmisen pääsee eläke, kun ei ole mitään tekemistä, ihminen tässä sama kun oma talo. Ovi auki, pääse mitä sinä haluat. Tästä ei oo mitään pakko, ihminen halua jaksaa, se on ihan hyvä.</p>	<p>Visiting Kylämaja Community Center gives the client a good feeling. The doors are always open. Being retired and having a lot of free time, she visits the place every time she can and feels like going.</p>
<p>Interviewer: How do you see yourself accomplished and happy in Finland in the future? How could Kylämaja Community Center help you?</p> <p>Interviewee 5: Minä en oo mitään kun vanhä mummo nyt, kotona. Mä näen mun lasta kasva hieno. Minun lastalasta ihan hyvin, se on ihana juttu, se on terve lasta, se on tärkeä. Minä olen onnellinen, kun me tuln vahna, osaa mun lasta hyvin. Ei mitään ongelma ja terveellistä ihminen. Ei mitään sairas, ei mitään. Se on tosi tärkeä minulle, kun minä on aiti. Kun minun osa elämä meni monta kertaa ihan paha, monta päivä, mutta tästä emme muista paha. Emme vaan halua muista paha paljon mitään. Me haluan muista hyvin, hyvä, iloinen ja hauska. Sama mun lasten lasta. Koko ajan ihminen sano, mene ohi. Parempi hauska, iloinen, hyvä asento.</p> <p>Ja sitten sano, puhu ihminen, minä en välitä mitään. Puhu paha, en välitä mitään. Monta ihminen puhu paha, minä en välitä. Voi olla kateus. Kun me tykkään hieno meikki, hieno vaateet, hieno kampaamo. Tottakai, minä ei ole paljon rahaa, mutta kun halua juhla ihana, osta kallis. Mutta Suomi, liian kallis kaikki. Tottakai minä haluan, raha pitää olla. Mutta ostan mitä tarvi.</p>	<p>Being a grandmother, what makes her feeling happy is the good health and prosperity of the children and grandchildren. Good interaction, communication and finances are also important for her, but she fulfils her needs.</p>
<p>Interviewer: How do you feel right now after the Finnish language class?</p> <p>Interviewee 5: Me tykkääään Liisa, se on rehtori monta vuotta. Kaikki hyvä opettaija täällä ja tekee ilmaan täällä. Ulkomaalainen, pakkolainen. Ja sitten seon hyvää opettajaa. Minä kiittän paljon ihminen, kun tekee tätä ilmaan täällä.</p> <p>Minä on tekee aina kun tulee opettaja tästä, kun mä tykkään siellä</p>	<p>Let's Read Together class gives the client a good feeling. She is also grateful for the existence of free Finnish language courses for all the foreigners and refugees.</p>

<p>sosiaalisessa ympäristössä. Tunti, oon se hyvä tunne. Se on hyvä mieli, kato kun ihminen maha, rahaa, eläke. Mitä ihminen seis seinällä, neljä seis seinällä asunto. Se on niin kun ikkuna. Se pitää sosiaalisissa, ihminen on ulkona, paljon ihminen on erikois, se on hyvä juttu.</p>	
<p>Interviewer: How confident do you feel with using Finnish language in this moment?</p> <p>Interviewee 5: Suomen kieli, kato, pitää koko ajan harjoitella, kieli hankala. Kirjoittaa on hankala. Kieli puhu, kieli osaa mitä tarkoittaa. Se on tosi tärkeää Suomessa. Minä en osa kaikki nimi tässä Suomessa, en osa kaikki erikoisnimi. Ei mitään asia, kun pitää osaa enemmän suomi. Samaa kun menee Saksaan, pitää osaa saksan kieli. Minun koti oma kieli. Mun lasta, oma kieli. Äitikieli. Ja sitten ulkona, oma kieli. Se pitää kunioita kaikki, ystävällinen kaikkille. Je se on hyvä ihminen kaikki. Ei se mitään ongelmaa. Joo, suomen kieli on hyvä. Sitten sinä osaa mitä menee. Sitten kun sinä on oma kieli, missä sinä menet? Se on vähän hankala. Vielä paljon pitäisi osaa kieltä hyvin. Ja suomi on tärkeä, suomalainen on tosi asiakaton. Se pitää puhuu hyvin suomen kieli, ihan rauha kieli, rehellistä ja hyvä kieli, ja kirjoittaa hyvin. Tästä on tärkeä suomalainen. Ei paljon virheetä, sinä ei hyvä kieli, ei pääsee missään. Kirjoita hyvin!</p>	<p>The Finnish language is so difficult on client's opinion. It is important to always learn more, write, speak and practice it all the time, otherwise without a good language skill it is hard to come along in the foreign country.</p>
<p>Interviewer: How do your language skills improve by attending Kylämaja Community Center and Let's Read Together class?</p> <p>Interviewee 5: Joo, minä tulín tänne, me osaan vähän suomen kieli, kun me tulín tänne. Kun minä on töihin Suomeen. Auttaa paljon tästä.</p>	<p>The working life has helped the client to improve the language skills.</p>
<p>Interviewer: What else are you doing to improve your Finnish language, except attending Let's Read Together class?</p> <p>Interviewee 5: Mä en tekee mitään asiaa kun oma elämä tekee ja maksaa. En minä harrasta mitään. Me tykkään täällä, kun me löysin paljon ihminen ulkona. Erikois kieli, se tulee paljon ihminen tästä. Erikois maa, erikois tulee, tulee, tulee. Se on hyvää.</p>	<p>She does not do a lot else to improve the Finnish language, except visiting the community center.</p>
<p>Interviewer: Have you made friends with some of the community center's visitors?</p> <p>Interviewee 5: Joo, se on hyvä, se on hyvä ystävä täällä. Ja sitten ihminen, rehellistä hyvä ihminen. Hyvä ystävä ja ystävällinen. Tästä minä tykkään. Sinä opetelee, se on tosi tärkeää kulttuuri, kun sinä opetelee toinen kulttuuri ja toinen. Se on tosi nätti. Se tulee erikois maistaa ruokaa, erikois tekee ruokaa, erikois tekee leipoo. Se on tosi hyvä! Se on tärkeä. Ja se kasvaa ja vain kasvaa. Kun sinä menet ja seis kai neljä seinällä, sinä seis, mene hullu, ei näe mitään, ei osa mitään. Kun sinä menet toinen ulkona, toinen ja kato mitä se tekee, mitä se puhuu, mitä syö! Se on hyvä!</p>	<p>It is interesting to her to meet new people and get to know new cultures. She has made good friends in the community center.</p>

Table 5. Data collected during the fifth interview

Appendix D. Reduced data used in thematic analysis

Quotations of the interviewee 2	Description	Categories	Theme
<p>"I am at home. In Finland I take many courses in here...I go to work in päiväkoti three time, I think in Matinkylä."</p> <p>"26 years or 27 years, something like that"</p> <p>"I am teacher in my country."</p> <p>"I come to Finland, because my husband is a study...and he start to work here."</p> <p>And I like it Finland and I like to stay in Finland. It is ok, no problem for me. It's nice I like it...Of course I like to go to my country, but I didn't like to stay...What shall I do, because my husband is working in Finland and my son is working in Finland? I must stay."</p> <p>"And I find people very good and talk, they help. Finnish people is very nice, when they take friend, that's meaning friend."</p> <p>"Minä tykkään Suomea. Tuntuu hyvää. Asun Suomessa koko elämä. Mies töissä, poikka töissä. Jos mina töissä hyvä, jos ei, kotona, ei se mitään. Joskus menen töissä."</p> <p>"Ihmiset hyvät ja opettajat hyvät...on tosi hyvä, mutta mina tarvitse opi lisää, koska mina ei ymmärrä kaikki. Koska minä asun täällä, minä tarvitsen tietää kaikki"</p>	<p>Unemployed, living in Finland for about 26-27 years.</p> <p>Professionally qualified, came to Finland as a dependent on her husband.</p> <p>She feels good in Finland and likes the country, and the people.</p> <p>Her language is activated when in Kylämaja, she doesn't go to many places. She recognizes the need to learn more.</p>	<p>Occupation, length of stay in Finland.</p> <p>Education and reason for coming.</p> <p>Adaptation and language skills</p>	<p>Immigrant</p> <p>Women's adaptation and language skills</p>
<p>"I like it. I like to see, to talk, to listen. Sometimes I forget, but when I come I remember."</p> <p>"I come here to listen every tiistai, this course is very easy for me, because I am at home, and I didn't like to stay at home. Cause I didn't have nothing at home."</p> <p>"I come sometime to internet, tai to see who work käsityö. Sometime they make kirpputori, I think two or</p>	<p>It feels good to come regularly to the community center, because there is nothing at</p>	<p>Participation in Kylämaja and Let's read together class.</p> <p>Cultural, language</p>	<p>Role of the working life partners</p>

<p>three, kaks tai kolme kertaa vuodessa...There is party or something, I come. Every year there is party, Kylämaja party.”</p> <p>“Naapuriäidit, tosi hyvä joka tiistai ja loppuu kolme tunti...Esimirekiksi, tänään mä tulen kolme kertaa, tai kaksi kertaa, kello 10.00 aamulla, tiistaina. Aamulla on keskustelu ja puhuu arabiaa, ja kello 17 on suomeaa, puhuu suomeksi...Menen jumpaan joskus täällä.”</p> <p>“Aamulla on keskustelu ja puhuuarabiaa...”</p> <p>“This paikka is very nice and auttaa ihmisetkokkoajan, who would have something for course, for ongelma, for problem...they are open, it’s cool.”</p> <p>“I am happy when open this building...when people are new, I said to them about this place.”</p> <p>“Jos tarviapuapapperinkansa, ja mina enymärrä, Pia autaakaikki.”</p> <p>“...ja Kylämajaauttaa, koskamaahamuuttajapaljontuli ja tarvitseapua.”</p>	<p>home.</p> <p>Attending</p> <p>“Let’s Read Together”</p> <p>class, “IT”</p> <p>class,</p> <p>“Handicraft”</p> <p>workshops,</p> <p>“Arabic group”,</p> <p>“Neighborhood Mothers”,</p> <p>physical</p> <p>exercises,</p> <p>celebrations,</p> <p>flea</p> <p>markets. The</p> <p>community</p> <p>center</p> <p>supports her</p> <p>educationall</p> <p>y, culturally,</p> <p>with</p> <p>everyday</p> <p>needs like</p> <p>translating</p> <p>papers and</p> <p>any</p> <p>occasional</p> <p>problem that</p> <p>she or</p> <p>someone she</p> <p>knows might</p> <p>have. It</p> <p>supports the</p> <p>life of the</p> <p>immigrants.</p>	<p>and every-</p> <p>day errands</p> <p>support.</p>	
<p>“In the beginning when I am coming nobody talk, but after that I see people and talk with people....I started</p>	<p>Actively</p> <p>initiating</p>	<p>Secure</p> <p>social</p>	<p>Holistic</p> <p>well-</p>

<p>after that, and then tried to talk...and I find people very good and talk...they help...Finnish people is very nice, when they take friend, that is meaning friend.”</p> <p>“...because I am at home and I didn’t like to stay at home.”</p> <p>“Jo, jooo, on, oon hyviä ystäviä.”</p> <p>“I like in Finland and I like to stay in Finland. And everything is good.”</p> <p>“Kaikki hyvä, kaikki mene hyvin.”</p> <p>”Kaikki hyvä, minä tykkään Suomea. Asun Suomessa koko elämä. Mies töissä, poikka töissä. Jos minä töissä hyvä, jos ei, kotona, ei se mitään.”</p>	<p>communicati on and creating social contacts, has many friends. Her life is good. Her family members are working and this makes her life good.</p>	<p>network. Family related dreams.</p>	<p>being</p>
---	--	--	--------------

Table 2A. Reduced data from the second interview, used in thematic analysis

Quotations Interviewee 3	Description	Categories	Themes
<p>“For four years.”</p> <p>“I am a house-wife, taking care of two sons”</p> <p>“I have my Master in Political Sciences.”</p> <p>“My husband already had a job over here, so I am with him.”</p> <p>“In my country I had a lot of social activities. We have a lot to do there. We enjoy with each other, contribute sorrows with each other in every activities.”</p> <p>“I noticed that some Finnish ignore you.”</p> <p>“Maybe as being a foreigner here we have a big gap”</p> <p>“I think I am excluded from everything.”</p>	<p>Feelings of isolation, not familiar with the local culture, immigrant life is hard. She does not have any social activities with Finns. She has just started to learn the grammar, but her</p>	<p>Length of stay in Finland, occupation . Education, reason for coming, society of origin, belonging, language skills</p>	<p>Immigran t women’s adaptatio n and language skills</p>

<p>“Been living here, as I don’t have any social activities with the Finnish so I don’t know what the main culture is.”</p> <p>“It is hard, it is very hard...you miss your country. Being living without parents, without siblings.”</p> <p>“But I think if you don’t have vocabulary you can’t understand speaking. I have to increase my vocabulary.”</p> <p>“I have just started to learn the grammar. After grammar I am trying to get vocabulary.”</p> <p>“...being living here, I need to learn Finnish. Because you have to communicate, going shops, everywhere. And even if you are lost somewhere, we need to ask. Being living here I think this is the most important thing, to learn the language</p>	<p>vocabulary is to be expanded in order to understand Finnish language. It is important for the client to learn Finnish.</p>		
<p>“I am coming just for the Finnish language and for nothing else...I want to come to the beautician class, but I cannot. There is also knitting. I have kids, so they don’t allow kids...I want to join yoga.”</p> <p>“Kylämaja is already supporting. The kids are in the classroom. They don’t bother. They are very kind to my kid...They are too much collaborative with me. I am quite happy.”</p> <p>“It is already doing much, by having all this much activities. It is a nice a place to visit, and to learn Finnish language.”</p> <p>“In the field of IT I cannot find such people in Kylämaja, maybe will provide me a base for Finnish, and in the future I can join high classes easily.”</p> <p>“She teaches about the shop dealing, they tell us about everything about Finland culture and society, not only grammar.”</p>	<p>She has the educational support of Kylämaja in providing a good basics of Finnish language and culture, along with her kids being in the Let’s read together class. The teachers are taking into consideration what the students want.</p>	<p>Participation in Kylämaja and Let’s read together class. Language, learning and family support.</p>	<p>Role of the working life partners</p>

<p>“Last year when I was being here, there was a teacher who was teaching us basic things, giving us the papers about kitchen things. And one year after, when I came back there is a teacher who teaches us along with grammar, and she asks us what you want next. And we discuss, we want this, we want that. These language classes are considered to be the best.”</p>	<p>However, she doesn't see what the community center could do for her future professional development.</p>		
<p>“Sometimes kids play with each-other in parks, but it is hard for me to find Finnish friends.”</p> <p>“Yeah, I have few friends. I have friend in Kylämaja, and we have our own friends from my own country.”</p> <p>“We are a bit confused about this, whether we should stay here for education purpose, or should we let him finish and get a good education.”</p> <p>“My husband wants to start IT business. Then when the business grows, I am definitely going to help him out, maybe in human resources and other things without being educated in IT profession.”</p>	<p>Hard to make Finnish friends, but has a network of foreign friends, including one in Kylämaja. Undefined future plans about staying in Finland, but her husband thinks of own IT business and she could help with it. The future and education of her kids is important</p>	<p>Social network. Family and professional plans.</p>	<p>Holistic well-being</p>

Table 3A. Reduced data from the third interview, used in thematic analysis

Quotations Interviewee 4	Description	Categories	Themes
<p>“...nyt ompelija...Joo, mina töissä, tässä on töissä.”</p> <p>“Olen ollut Suomessa neljä vuotta.”</p> <p>“Minä opiskelin ammattikoulussa, suunnittelin jättäytyä.”</p> <p>“Minä tulisin lähelle on minun miestulee Suomessa. Mutta ennen minä hyvä, hyvä Suomessa. Ja minä haluaisin paljon.”</p> <p>“Kotimaassapaljon, paljon ennen ja paljon perhe. Paljon tein perheensä.”</p> <p>“Se (her life as an immigrant) sopii. Opiskelemaan, ei hyvä kieli...Minä tiedän. Hyvä olo, tämä on, olen iloinen...Ei mitään takaisin, mä on tässä. Minä menen katsoperhe, takaisin tule.”</p> <p>“Ei hyvän normaalikieli, tämä opiskelijatulee. Vähän kommunikoidaan, mutta ei puhun hyvin Suomi. Minä vähän, vähän, tämä on kaupassamenee ja uimahallissa. Mutta minä paljon, paljon haluaisin puhun Suomi, ihan puhun Suomi, mutta ei.”</p> <p>“Ei hyvä kokos Suomi (not good Finnish language), ei hyvä.”</p> <p>“Naapuri on lähellä. Hän sanoo “Hei, hei” ja puhun, muttavähän puhun. Ja asiakas tulee on minulla.”</p>	<p>The client is in working life and lives in Finland for 4 years. Professionally qualified and comes from collectivistic society, moved to Finland as dependent on her husband. She feels good and happy in Finland and recognizes the need to study. She doesn't feel confident using Finnish language and wants to learn more by practicing it</p>	<p>Occupation, length of stay in Finland. Education, society of origin, reason for coming to Finland, belonging, language skills.</p>	<p>Immigrant women's adaptation and language skills</p>
<p>“Minulla on paljon, paljon työ. Minä vähän aika vain, mutta kun aika on, minä tulen.”</p> <p>“Jo, minä haluaisin tulla. Ja minä olen kun jiltekee, Nouroozjuhla, minä tulen.”</p> <p>“Jo, minä haluaisin tulla. Ja minä olen kun jiltekee, Nouroozjuhla, minä tulen.”</p>	<p>She is working, but comes to Kylämaja when she has some free time. Participates</p>	<p>Participation in Kylämaja and Let's read together class. Cultural,</p>	<p>Role of working life partners</p>

<p>“Mitähaluaisintässä on. On vettä ja käsi on (meaning käsityö). Tämä on paljon, paljonkäsi.”</p> <p>“Minäentiedä. Hyväolo, tämä on, oleniloinen.”</p>	<p>in “Let’s read together” class and in some celebrations. Cultural background support. She wants to attend “Handicrafts” workshop, but she is unable.</p>	<p>language and personal hobby support.</p>	
<p>“NytasunSuomessa ja minunmiesSuomessaihanhyvä. Hänvähänongelmaa, muttanythvää. Unelmaa, entiedä?! Ihanhyvää, Suomessa. Minävähänpuhu Suomi, muttaihanpuhuu Suomi, mina paljon, paljonhaluaisinSuomessatyö.”</p> <p>“Joo, on ystäviä.”</p> <p>“Minunmieseläkke on Suomessa.”</p>	<p>She feels good in Finland and wants to continue working here. She has friends and her husband is with her in Finland.</p>	<p>Family and professional future plans. Secure social network.</p>	<p>Holistic well-being</p>

Table 4A. Reduced data from the fourth interview, used in thematic analysis

Quotations Interviewee 5	Description	Categories	Themes
<p>“No mina on eläke. Sen takiaminä on täällä.”</p> <p>“Minä on kouluEteläAmerikka. Minäammattisielä on valmiskoulu, eiooyliopisto, muttasama kun ammattikoulu. Kosmeetiko. Paperi on mukaan. Ja toinen on kokki.”</p>	<p>She is retired and lives in Finland for 31 years. Professionally trained, she was</p>	<p>Occupation, length of stay in Finland. Education and reason for coming</p>	<p>Immigrant women’s adaptation and language skills</p>

<p>“Me tulín, mies on kuollut Etelä-Amerikassa... Mun mieskuollusella, miessanosin pitää mennä Suomi. Sun lasta on suomalainen, tästä Suomen hyvää, rauhallinen, hyvä koulutus ja hyvä ammattikaikki.”</p> <p>”Tässä uusi elämä, uusi suku, uusi lasta. Mätykkään Suomi kun koulu on paljon, kurssi on paljon, kielipaljon. Vaikea kun minä tulín, kun piti opettele paljon ja opettelee, oppia. Se on tosi hankala. Töihin, töihin, töihin... Tee, tee, tee... Se on Suomi hyvä kun saat töitä täällä. Ja sitten ihminen pääsee pois eläke.”</p> <p>“Suomen kieli, kato, pitää koko ajan harjoitella, kielihankala. Kirjoittaa on hankala. Kielipuhu, kieliosaamista tarkoittaa. Se on tosi tärkeää Suomessa. Minä en osakaikkini mitässä Suomessa, en osakaikkierikoinimi. Eimitään asia, kun pitää osata enemmän Suomi.”</p> <p>“Vielä paljon pitäisi osata kieltä hyvin. Ja Suomi on tärkeä, suomalainen on tosi asiakaton. Se pitää puhua hyvin Suomen kieli, ihan rauhakieli, rehellistä ja hyvä kieli, ja kirjoittaa hyvin.”</p>	<p>married to a Finnish citizen, but she came to Finland as a widow with two children. She has built her life in Finland from scratch. But she got a job and later on retired. Finnish language is important and she wants to learn to write better.</p>	<p>to Finland. Belonging, language skills</p>	
<p>“Mutta en minä käypaljon. Mätykkään paljon Suomen kieli, aina Suomen kieli. Se on kolmekertaa, maanantai, tiistai, torstai, kurssilla. Puhusuo meä, Luetaanyhdessä. Ja sitten ompelukone, saakurssilla ompelukoneetta, saanaulattaa, saatanssi, saameikki. Minä en käy kaikki, minä Suomen kieliäina. Harjoitella koko ajan, eiköskään paljon.”</p> <p>“Se on musiikki hyvä. Ei se paljon tule mieleksi, mutta se on hyvä ihminen tekee musiikki, teatteri. Siellä on musiikki, kato, ihannattisti, se on mielipaljon paljon. Ja samatanssi, se on hyvä. Se on tosi hyvä.”</p> <p>“Niin, kaikki on täällä ilmainen, eimitään maksaa. Se riittää, kun ihminen ei ole koko ajan vapaa, se riittää.”</p> <p>“Tässä se on hyvä juttu, siellä kun nuorihminen. Nuori paljon kun se osaa suomea. Sitten hyvä kun se</p>	<p>She likes to go to the Finnish language classes, but from time to time to the “Beauty session”, to use the sewing machine or to dance. She has suggestion for music and theatre classes. She</p>	<p>Participation in Kylämaja’s activities, attendance at Let’s read together. Language, cultural, social and personal support for free.</p>	<p>Role of working life partners</p>

<p>auttaavanha. Se on tositärkeää. Kun vanhatarvihakenkotiin, menepankki, menepaperi, auttaa. Se on tosihyvä. Se on tärkeä, kun siellä on paljonvanhaihminen, ei se jaksapaljon. Kipee, jalaskipee, reuma, eijaksapaljonmitään. Joskuseinäehyvin, eiluehyvin. Pitähakeelääkäri.”</p> <p>“Kun se tulentänne, se on hyvämieli. Sielläpuhetta, musiikki, laulaa...Siellä kun ihmisenpääseeeläke, kun ei ole mitääntekemistä, ihminen tässä sama kun omatalo. Oviauki, pääsemitäsinähaluat. Tästä ei oomitänpakko, ihminen halua jaksaa, se on ihan hyvä.”</p> <p>“Kaikkihyväopettajataällä ja tekee ilmaantäällä. Ulkomaalainen, pakkolainen. Ja sittenseonhyväopettajaa. Minäkiittänpaljonihminen, kun tekeetätäilmaantäällä. Minä on tekee aina kun tuleepettajatastä, kun mätykkäänsielläsosiaalisessaympäristössä. Tunti, oon se hyvätunne. Se on hyvämieli, kato kun ihminenmaha, rahaa, eläke.”</p> <p>“Joo, minätulintänne, me osaan vähänsuomenkieli, kun me tulintänne. Kun minä on töihin Suomeen. Auttaapaljontästä.”</p> <p>“Me tykkääntäällä, kun me löysinpaljonihminenulkona. Erikoiskieli, se tuleepaljonihminentästä. Erikoismaa, erikoistulee, tulee, tulee. Se on hyvää...Sinäopetelee, se on tositärkeää kulttuuri, kun sinäopetele toinen kulttuuri ja toinen.”</p>	<p>gets educational support in learning Finnish and gets to benefit from multicultural interaction. Her spirit is good, when in the community center and she feels there like at home. She thinks that the professionals in Kylämaja are helping the elderly people in need and emphasizes on the fact that the support is offered for free.</p>		
<p>“Joo, se on hyvä, se on hyväystävätäällä. Ja sittenihminen, rehellistahyväihminen. Hyväystävä ja ystävällinen. Tästä minä tykkään.”</p> <p>“Minäenoomitään kun vähämummonyt, kotona. Mänäenmunlastakasvahieno. Minunlastalastaihanhyvin, se on ihanajuttu, se on tervelasta, se on tärkeä. Minäolenonnellinen, kun me tulinvahna, osaamunlastahyvin. Eimitäänongelma ja</p>	<p>She has friends in community center. The health and good upbringing of her grandchildre</p>	<p>Secure social network. Family related future dreams.</p>	<p>Holistic well-being</p>

terveellistäihminen. Eimitäänsairas, eimitään. Se on tositärkeäminulle, kun minä on äiti.”	n is important to her		
--	-----------------------	--	--

Table 5A. Reduced data from the fifth interview, used in thematic analysis